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J.M.J.D.

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JESUS, MARY, AND JOSEPH

Through the medium of His sufferings and death upon the cross Our Divine Lord accomplished the end of His mission here on earth—the redemption of mankind. Having come to a realization of the importance of Christ's life and death, we find special reason to honor and invoke two people who helped Our Saviour fulfill the commission given Him by God the Father. They are Mary, His Immaculate Mother, and Saint Joseph, His Foster-Father.

On the day of the Annunciation—prepared by Her Immaculate Conception—Mary answered the call of God with, "Be it done unto me according to Thy word." Mary, the perfect mother, nursed and protected the Divine Child through His infancy, guided and instructed Him through His youth and, though standing in the background, attended Him throughout His public life. From the moment of her Son's birth to the instant when He drew His last breath Mary was the most considerate and the most devoted of mothers; she stood beside His cross on Calvary, just as she had kept watch beside His crib in Bethlehem.

In the person of Joseph we find regal qualities highlighted by the jewels of humility and obedience. Obeying the command of God, he took as his spouse the Virgin Mary, and he provided for her and her Divine Son in a solicitous and loving manner. He it was who faced the manifold dangers and difficulties that beset the Holy Family. Plying his trade, he established a home for Jesus and Mary. It was an unpretentious home, but one whose walls were reinforced by Joseph's love for his charges and by his dedication to the task assigned him.

Jesus ratified the positions of authority that Joseph and Mary held in His life by the docility with which He received their instruction and by the obedience with which He observed their commands. In a very real sense they are our parents; from the cross Christ presented His Mother to all mankind, and Saint Joseph has been presented to us as the Patron of the Universal Church. We are indeed fortunate, as Dominicans, to have Mary Immaculate as Patroness of our country and Saint Joseph as the special Patron of our Province. Through their guidance and admonition we shall endeavor to attain to the perfection of docility and obedience as found in Jesus Christ.

GRACE OF EASTER MORN—BAPTISM THROUGH MARY

BONAVENTURE SCHEPERS, O.P., AND

MICHAEL JELLY, O.P.



AM THE RESURRECTION AND THE LIFE.”: on a pathway to Bethany, Our Divine Lord, toward the end of His public life, spoke these encouraging words to one of His most intimate friends, Martha. In expressing this profound truth, Christ laid the foundation for our hope in His resurrection.

“I am the Immaculate Conception”: in a deserted grotto in southern France, more than eighteen centuries later, Our Blessed Lady uttered these sublime words to the child-messenger of her predilection, Bernadette Soubirous. Through this peasant-girl her heavenly message has spread to all of Mary’s children, a source of consolation and encouragement.

These two scenes afford us a glimpse into the divine plot of our Redemption, into the drama of our sanctification. For in each scene the principal character establishes a personal relationship to us. Christ, en route to the site of His miraculous raising of Lazarus, consolingly reminds his sister, Martha, that He is the life of our soul and the sole source of our hopes for an eternal resurrection on the last day. Mary, on the other hand, in her apparition at Lourdes, reveals herself to Bernadette as our special Co-redemptrix and Mediatrix of the graces won for us by Her Son. We must, however, look behind and beyond these scenes to appreciate just how the grace of our baptism to life eternal flows from Jesus through Mary.

I.—CHRIST, OUR RISEN SAVIOR

The first place one turns to find out about an event in the life of Our Divine Lord is the Gospel narrative. This is especially true of the story of His Passion, Death, and Resurrection; for the evangelists go into great detail recounting the climax of Christ’s life. According to the design of the Holy Ghost, each one tells the story in his own way—one filling little gaps left by another. The result is a tightly-woven account of a drama which began in the Upper Chamber of a house in Jerusalem, on the eve of the Pasch,

when Jesus addressed the Twelve: "With desire I have desired to eat this Pasch with you, before I suffer," and which ended in the very same room, three days later, when Jesus greeted eleven of these men with: "Peace be to you. It is I; fear not."

Between the first and second meeting Our Divine Lord underwent unimaginable physical and spiritual torture. No human has suffered or will ever suffer as He. He was reviled by His own people, mocked by the Roman soldiers, forsaken by his closest friends, and denied by the chief of the Apostles. He was nailed three hours on a cross, rejected by earth and seemingly cut off from heaven. Finally, He gave up his soul in the sleep of death.

In contrast to these terrible occurrences are others, terrible in another sense. For after two nights and a day in the tomb, the Son of God rose glorious on Easter morn, the event heralded by an earthquake and by assisting angels. All this is recorded plainly in the pages of Holy Writ.

But the Bible in the mouth of the Church tells us much more. The living, teaching, and praying Church places the Gospel story side by side with the epistles of St. Paul, which illumine it. In this way she expounds the mysteries of our redemption, unfolding the true significance of the facts of Christ's life. In presenting the mystery of the Resurrection, she goes back to its prelude, the Crucifixion. Indeed, she goes back even further—to the office of Jesus Christ in the plan of God for man's redemption. For the Crucifixion and the Resurrection are one in their relation to this office. The name *Jesus* means *Saviour*, and is witness to the fact that His vocation in this world was to *save* it from sin. In the last and most important phase of His life, His battle with sin, which resulted from this calling of *Saviour*, obscured every other consideration—so much so that St. Paul could say, on the one hand, that Christ on the cross: "became sin" for us, and on the other, that His sacrifice cancelled the debt mankind owed to God because of sin. In a word, sin caused Christ's death, even though He suffered it with the greatest possible freedom, and sin put the seal on His tomb.

That mankind actually was liberated from its enemy, sin, was not apparent at all until Easter morn. The passion and death of Our Lord appeared to be a decisive defeat—the triumph of hell itself! But the true story was told by the massive rock rolled to one side of the entrance of the empty tomb and the linen wrappings folded and laid aside neatly in the interior.

When, therefore, the elements are collected—the events and

their causes—the picture is clear! Sin dealt a death-blow to the Son of Man. At this juncture, when Life Himself seemed not able to stir, the resurrection inserted itself and a new era of history was born, an unending era. This St. Paul sums up in a single verse of his epistle to the Romans, a passage adopted by the Church for use in the liturgy of the feast of the Resurrection: "For in that he died to sin, he died once; but in that he liveth, he liveth unto God" (Rom. 6, 9-10). The death of Christ is an event of time; His life to God is unlimited, for it is measured by eternity. The morning of Easter having begun, it continues "*per omnia saecula saeculorum.*"

In His Resurrection, as in all His other acts, Christ does not cut Himself off from the men He came to save. Together with them He forms a Mystical Body, and what takes place in the Head flows down into the members. Those who are thus joined to Christ must take part in His Resurrection, too. This is a favorite theme of St. Paul. To the Romans, again, he exclaims: "If we have been planted *together* in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6, 5). This *must* be so, for He is the Head and we are the members.

How does this likeness to the Risen Christ come about? St. Paul again has the answer, leaving little room for doubt. "We are buried together with Him by *Baptism* into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Rom. 6, 4)—and: "Buried with Him *in Baptism*, in whom also you are risen by the faith of the operation of God, who hath raised him up from the dead" (Col. 2, 12). These texts show conclusively that the sacrament of Christian initiation, Baptism, is our claim to the holiness of the Resurrection, to the grace of Easter Morn.

At Easter, when the Church commemorates and contemplates this mystery, this particular truth is constantly in the fore. One of the most striking examples is the change made in one of the prayers of the most stable part of the Mass, the Canon. Shortly before the consecration of the bread and wine, the priest at the altar recites a prayer proper to the season which is but a confirmation of the thought of St. Paul: "We pray, O Lord, that thou wouldst graciously receive this oblation of our service, and that of thy whole family, which we offer also *for those whom thou hast deigned to regenerate by water and the Holy Ghost*, granting them remission of all their sins." This prayer is ancient, dating from a time when the sacrament of Baptism was administered to

a whole group of catechumens at Easter. After a long period of preparation they were judged ready to be buried with Christ, "that as Christ is risen from the dead," they, too, might "walk in newness of life." This is the meaning of the phrase which refers to regeneration or the taking up of life.

The recent reinstitution of the Easter vigil by Pope Pius XII is also witness to the intimate connection between the Resurrection and the sacrament of Baptism. The whole service preliminary to the offering of the Eucharistic Victim is centered around the blessing of the Baptismal font. The symbolism of Baptism is inseparable from the Resurrection; for it is at once death to sin and the beginning of life, the power of which comes directly from the limitless and unending life of the Risen Christ. Seen in the light of the teaching of St. Paul, who is but expounding the meaning of the gospel, and of the prayer of the Church, always a sure guide, Baptism is the fruit of Christ's resurrection. Its effects can be traced to the power which the Son of God manifested on that first Easter Morn.

II.—MARY, OUR CO-REDEMPTRIX AND MEDIATRIX

There is no one who is saved without Christ. The holiness of His Resurrection reaches every one in every age. The sanctifying power from that first glorious Easter morn illumined all who passed before, as well as those who followed. Like a light upon the mountaintop, it shines upon the whole world of time.

Yet there is some difference in its distribution. Not everyone has felt its healing rays. Those in hell have hidden themselves entirely from the Eternal Light which embraces forever the inhabitants of heaven. Wayfarers on earth are either journeying toward God or away from Him. Out of all these souls there stands one unique. Every other has at least this in common: that when it was united with the body at the moment of conception, it was stained with original sin. And so each needed to be cleansed by the merits of Christ: those under the Old Law in virtue of Christ's foreseen merits, and those in the New Dispensation by the saving waters of Baptism. One alone was saved in a most extraordinary manner by Christ, whose Resurrection sanctified her before any sin stained her soul. Mary alone, who said to Bernadette at Lourdes: "I am the Immaculate Conception," has from the first moment of her existence been resplendent with the light of that first Easter morn.

From all eternity, before time began, God the Father de-

creed that Mary would be the Mother of His Divine Son. The Second Person of the Blessed Trinity was to become man and take His flesh from a woman. It was not sufficient that such a woman be in the state of grace just at the moment the Word became Incarnate. No, her womb was to be made a most fitting habitation for God's Son. He who dwells in the infinitely holy bosom of His Father, must be conceived in the most saintly woman ever created. God, therefore, made her His child in a very special way, by making her a saint from the first moment of her existence. The Holy Spirit was sent by the Father and the Son to preserve her immaculate upon the very threshold of life; as He is sent to cleanse us in the waters of Baptism. The Holy Trinity dwelt in her from the beginning. Her sinless person, full of Christ's sanctifying grace, which He reaped upon rising, was worthy to have the Holy Spirit come upon her in the Incarnation. It was her sublime vocation to be intimately associated with Christ in all the mysteries of His life which merited special graces for us.

What makes Mary so closely connected with all the events of Christ's life, those happenings in time which have eternal consequences? We find the answer to this question in the words addressed to us by the Holy Father in his encyclical on the Marian Year: ". . . from this sublime office of the Mother of God seem to flow as it were from a most limpid hidden source, all the privileges and graces with which her soul and life were adorned in such extraordinary manner and measure. For as Aquinas correctly states: 'The Blessed Virgin *because she is the Mother of God* has a certain infinite dignity from infinite Good, which is God (I, 25, 6, ad 4).' And a distinguished writer develops and explains this in these words: 'The Blessed Virgin is the Mother of God; therefore, she is the *purest and most holy, so that under God a greater purity cannot be understood.*'"

It is her Divine Maternity, then, which is the *seed* in her garden of glories. No other human can enjoy a more intimate union with the Godhead. She is *truly* the Mother of God. The Divine Word has taken His flesh from her most chaste body; and just as no other mother says: "I am the mother of John's body," but "I am the mother of John," so Mary could very truly utter: "I am God's Mother." For Jesus Christ is a Divine Person in Whom are hypostatically united the human and divine natures. And, since the Father chose that He should be born in His human nature of a woman, that most privileged woman is the mother of the Person

Who assumed our humanity; she is the Mother of God.

No other created person, then, could possibly enjoy a greater holiness than she who is in such immediate contact with Sanctity Itself. Mary reflects most perfectly the Divine Holiness.

Mary's Motherhood is also the *flower* in her garden of glories. She is the Mother of the "Whole Christ," of her Divine Son's Mystical Body. In giving birth to the Head, she also brought forth the members. As the "Mother of divine grace" she begets all those who shall share in the grace of Jesus Christ. On Calvary, Mary—unlike the painless birth at Bethlehem—was in labor that the Church be born. Christ Himself explicitly gave her to us as our Mother when, hanging upon the cross, He said to her: "Woman, behold thy son," and to the beloved disciple, John: "Behold thy Mother." Mary, then, was worthy to be co-redemptrix in our salvation; for, as Our Saviour's Mother and the Mother of His Mystical Body, she helped beget the Church founded by Jesus Christ.

We have now caught a glimpse of the beautiful plan of Divine Wisdom. That Mary the Mother of Christ, should be a most fitting dwelling-place for the Word Incarnate, she was *preserved* free from original sin by the foreseen merits of Christ—whereas we are *cleansed* in Baptism by rising with Christ from the death of original sin to life with God. This sublime life of sanctity in Christ reaches its fullest growth in Mary. Thus, under Christ, she becomes the model of *our* life in Him.

As the life of the Risen Christ is endless, her Motherhood of the Whole Christ is also without end. The Father's decree that she be the Mother of Christ is irrevocable. It is His holy Will that she, as Mediatrix of all graces, continue to bring forth other Christs, namely, those Christians who live by the grace of her Divine Son. Every grace which we receive, and that of Baptism is no exception, comes to us through her. She is still intimately associated with Christ in our sanctification.

Here is set before us a picture of the beautiful scheme of mankind's salvation. In the center of the picture can be seen Christ coming forth victoriously from the tomb, and, as it were, immediately behind Him the first fruits of His victory, Mary, His Mother, the Immaculate Conception. Following her from the tomb is a long line of souls all sharing in the newly-won life of sanctifying grace. All the holiness that radiates from Christ's glorified body illumines her virginal body and is diffused among all the joyful persons in the background. . . . Here Mary, under

Christ, is the model of our holiness, and as a loving Mother she is ever vigilant for our needs.

Christ's solemn pronouncement to Martha, "I am the Resurrection and the Life," was an announcement that His Person is the model of our sanctity, the source of our participation in God's life. We look at Him to see what Our Father in heaven expects us to be. We approach Him to reap the grace which brings about this Christ-likeness.

The gentle, confidential, but firm assertion of the Virgin at Lourdes, "I am the Immaculate Conception," shows the role Mary plays in the achievement of our sanctity. God has placed her in full view of all, the perfect accomplishment of what was in His Mind for the Mother of His Son. She is held up as the unparalleled creaturely model of Christ-likeness, both in the degree of Her sanctity and in the ever-increasing intensity of Her union with God.

We have risen with Christ in Baptism. We have been conceived immaculate, too, in the bosom of the Church—and that through the mediation of the Mother of all the faithful. God has, also, decreed our growth in holiness; His design for us is clear. For it is that we daily become more like His Risen Son—until finally we reach the "measure of the age of the fullness of Christ," in company with Christ, the Perfect Man, and Mary, the Perfect Woman.

SIGNS FOR OUR TIMES

MATTHEW DONAHUE, O.P.



CERTAIN MAN was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead."

(Luke 10, 30) Adam was the first wounded man; Satan, the first robber. Thousands of years after Adam, Christ, the Good Samaritan, was moved with compassion for wounded man and "bound up his wounds, pouring on oil and wine." (ibid. v.34) Today, twenty centuries after Christ, we poor banished children of Eve are languishing "half-dead" by the wayside once again. Though very much alive to material progress, we are dead to the supernatural life of grace. The medicine urgently needed is the sacramental "oil and wine" left with His Church by the Good Samaritan.

In any age the sacraments must play a vital role in the sanctification of men and the worship of God. But in our times these instruments of Divine Providence seem to be particularly suited to a spiritual reawakening. This conviction is based on two things: the nature of the sacraments, and the materialistic condition of our modern world. The graces which flow from the three sacraments of Baptism, Confirmation and the Eucharist would seem to be especially necessary. This necessity is strikingly manifest when the traditional doctrine of sacramental signification and causality is related to the ills which beset modern society.

I—SACRAMENTS ARE SIGNS OF OUR SANCTIFICATION

A sign represents to us something other than itself. All sensible things have a kind of natural aptitude for conveying spiritual effects. The eyes, for instance, are natural signs reflecting the condition of the soul. "When Irish eyes are smiling," as the song goes, you know there's joy within; on the other hand, tears are the sign of sorrow in the soul. Conventional or arbitrary signs are distinguished from purely natural ones because they are not designed by nature but by the mind of man. Such signs are significant only to intelligent beings, contrary to the opinion that animals have their own sign language. Probably the most common arbitrary sign today is the STOP sign. We judge almost automatically when we see a STOP sign that it

means "stop your automobile," and not "stop smoking" or "stop talking." The sacraments are HOLY signs and we should be just as familiar with their meanings as we are with STOP signs. There is an initial difference, however, between divine and human signs: the human mind of itself can interpret *human* signs, but to understand *divine* signs it must be aided by Faith, the Scriptures and theology.

Our Divine Savior chose certain material things to be arbitrary signs or symbols of our sanctification because of their natural aptitude to signify the spiritual effects of His own Passion and Death in the souls of men. Water, which is present in all life-giving seeds, He chose as the symbol of regeneration in the spiritual life. The anointing with oil, which relaxes the muscles and strengthens the limbs of athletes, is a fitting sign of the spiritual strength and joyful grace derived from the Passion of Christ. Bread and wine, common elements of nourishment and merriment, become the Divine Food and Drink which nourishes and rejoices the Christian soul.

The sacraments are HOLY signs, pointing to holy things. Like the eyes, they are natural signs of joys and sorrows connected with the interior life of the soul. Like STOP signs, they are arbitrary signs representing things to be done for our own personal sanctification. They point in a special way to the past, present and future.

In recalling the past, the sacraments remind us of the sorrowful passion and death of Our Lord, the source and cause of our sanctification. The waters of Baptism covering our bodies symbolize the spiritual rebirth in the soul caused by the death of Christ and His entombment in the sepulcher. "For we were buried with Him by means of Baptism into death, in order that just as Christ has arisen from the dead through the glory of the Father, so we also may walk in the newness of life." (Rom. 6, 4) The anointing with chrism in the form of a cross in Confirmation directs the attention of the newly-confirmed person to the spiritual strength of the cross. It is from Christ, the One Anointed "with the oil of gladness above his fellows" (Ps. 44,8) that we draw the supernatural courage and grace to persevere in the way of sanctification. The separate consecration of the bread and wine, and the subsequent commingling of the Body and Blood before reception of the Sacrament of the Eucharist signifies the union of the Mystical Body of Christ which was effected only at the price of the separation of the physical Body and Blood during the passion. "For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until He comes." (I Cor. 11, 26)

In signifying the present, the sacramental elements are a graphic

chart of the virtues and joyful blessings that come with the fruitful reception of the Sacraments. The washing of the body with water in Baptism suggests the washing of the soul by sanctifying grace, and the coolness of the water indicates the infusion of virtues which will mitigate concupiscence. "For the death that He died, He died to sin once for all, but the life that He lives, He lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus." (Rom. 6,11) The anointing of Confirmation suggests a soldier armed with the grace of the Holy Ghost for spiritual combat, while the mixture of sweet-smelling balsam and olive oil—the ingredients of the chrism of Confirmation—points to the special virtues needed "for the building up of the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ." (Ephes. 4,13) The species of bread and wine suggest that whatever food and drink do to the body—that is, nourish, sustain, repair and delight—the Eucharist is doing to the soul of the communicant. "For My Flesh is meat indeed; My Blood is drink indeed." (Jn. 6,56)

The Sacraments also give us a kind of travelogue of far-away places: the future glory of heaven, the goal of our sanctification. Rising from the font we are reminded again that Christ rose from the dead and this points to our own future resurrection of the body. "For if we have been united with him in the likeness of his death (in Baptism), we shall be so in the likeness of his resurrection also." (Rom. 6,5) The oil of chrism reminds us that "we ourselves also who have the first-fruits of the Spirit" are destined for the joys of heaven and the society of the saints forever—"we ourselves groan within ourselves, waiting for the adoption as sons, the redemption of our body." (Rom. 8,23) The Eucharistic bread and wine puts us in mind of a Sacred Banquet, since "This is the bread that has come down from heaven. . . . He who eats this bread will live forever." (John 6, 59) The gathering of the faithful around the banquet-table recalls the parable of Christ, "The kingdom of heaven is like a king who made a marriage feast for his son." (Matt. 22,2) And it points to the words of the Apocalypse, "Blessed are they who are called to the marriage supper of the Lamb." (Apoc. 19,9)

II—SACRAMENTS ARE CAUSES OF GRACE

When He instituted the sacraments, Christ established the first "air lift" between earth and heaven. It was a supernatural forerunner of the "Berlin air lift" of a few years ago. The air lift to Berlin was a sign to the people of West Berlin and to the whole world that

the free world would come to the aid of a city surrounded by Communist blockade. It also had the effect of maintaining the normal free life of the people of the city by supplying food and other necessities of life. Just as the purpose of the Berlin air lift was to keep Berlin and Western Germany in close union with the Western Allies, so the purpose of the sacraments is to bring us into union with Christ. "Father, I will that where I am, they also whom Thou hast given may be with Me." (John 17, 27) To keep the citizens of Berlin living like free men it took plane loads of supplies; to keep us living with Christ it takes sanctifying grace. If Christ did not leave us these supernatural vehicles of grace, union with Him in this valley of sin would be well-nigh impossible. We can be sure, then, that when St. Paul says Baptism incorporates us with Christ, he means that Baptism is the cause of grace, which makes us pleasing to Christ. "For all you who have been baptized in Christ have put on Christ." (Gal. 3, 27) Baptism, the Eucharist and the other sacraments form an air lift which is a sign of Christ's promise to remain with us all days, and which also confers upon us that divine life of grace which enables us to live the Christian life though we be surrounded continuously by a blockade of sin.

To appreciate the efficiency of this supernatural air lift and to see the dignity of sacramental causality, we must contrast it with the other ways of gaining grace. First, there is the occasional cause of grace. This is not really a cause of grace, but rather God just takes the opportunity to give us grace. A feast day of Christ or the Blessed Mother can be the occasion for the bestowal of grace; at these times God is like a wealthy father who takes this opportunity to lavish His riches on His loving children. The conferral of a sacrament and the giving of grace, however, are not just coincidental. For, when we "put on Christ," as St. Paul says, the consequent incorporation into the Mystical Body of Christ is the result of true efficient causality on the part of the sacrament of Baptism.

An efficient cause is a positive principle that sets the effect in motion. As an engineer simply pulls the lever and the engine begins to move the train, so the water of Baptism, as St. Augustine writes, just "touches the soul and cleanses the heart." It would seem, then, that the efficient cause must somehow, contain the effect and yet be distinct from that effect. Thus it is that Tertullian could say that at the moment of Baptism the waters "imbibe the power of sanctifying." They are in that one instant more powerful than the power-laden waters of Niagara Falls.

Another bugaboo to the true appreciation of sacramental causal-

ity is the distinction between the moral cause and the physical cause. The professional lobbyist has a great deal to do with the passage of a bill in Congress, but does he really enact any law? He does not enact a particular law, but, by convincing the congressmen of the benefit and the necessity of a proposed bill, the lobbyist becomes a moral cause in passing legislation. His is the power of persuasion. We are all lobbyists of one kind or another at the court of heaven. Sometimes we carry our lobby straight to the throne of God; more often than not, we seek the intercession of one or more of the saints, who are undeniably more powerful lobbyists than we. Moses, on the other hand, is an example of a true physical cause in a miraculous way. When the Israelites were encamped in the desert without water, Moses "struck the rock in the wilderness and gave them to drink, as out of the great deep." (Ps. 77, 15) The sacraments are physical causes like the rod of Moses which struck the rock and brought forth water. The sacraments touch the body and cleanse the heart in a quasi-miraculous manner. If Christ left us no more than moral causes of grace, or letters of recommendation to God the Father for grace, we might well have reason to complain that grace and salvation were too hard to attain. But we have the assurance of the Council of Trent that the sacraments confer grace of themselves. Yet to avoid attributing too much to sacramental causality, we must make it clear that the sacraments are not principal causes of grace.

Only God can be the principal cause of grace, for grace is the participation of the divine life in the soul. A sacrament is no more the cause of divine life in the soul without God than John Hancock's celebrated quill was the cause of inscribing his name on the Declaration of Independence. Without the hand of John Hancock directing this quill, there would have been no signature; without God, there is no grace.

But this does not mean that the sacraments are only dispositive causes in the production of grace. A preacher may be a dispositive cause in the production of grace. He is like a man who plants and waters a garden, disposing the soil to yield bountifully at harvest-time. The preacher's sermon helps prepare the soul for grace, but it is only God who achieves the final effect of grace. "I have planted, Apollos watered, but God has given the increase." (I Cor. 3, 6) Now the sacraments do more than just help us to gain grace; they actually work *instrumentally* towards the ultimate effect, grace in our souls.

John Hancock's quill, we said, could not presume to sign the Declaration of Independence, but in the hand of its owner it performed one of the boldest acts of all history. This is because an

instrument does not act on its own power, but in virtue of the impetus it receives from its principal cause. The only apparent work of a quill is to scratch some ink across a parchment. Hancock's quill, however, drank in all the daring of its owner and poured it out into the Declaration. The final effect of the quill and the signature was to ignite revolution, to assert "these united colonies are and of right ought to be, free and independent states."

When Tertullian writes that the waters of Baptism imbibe sanctification, and when St. Ambrose speaks of the very presence of divinity in the water at the moment of Baptism, we are to understand that grace is in the water as revolution was in Hancock's quill. Divine grace does not remain in the water—only an intellectual creature is a fit subject for the reception of grace permanently—but pours forth into the soul, just as revolution burst forth from Hancock's quill into the hearts of the American colonists. Grace frees the soul from Satan and makes the Christian burn with love of God. Moved by this sacramental effect, the Christian soul becomes free in the liberty of divine grace; his most insignificant act takes on a supernatural character, echoing in heaven like the revolutionary "shot heard round the world."

III—SACRAMENTAL LIFE IN OUR TIMES

When Our Lord departed this world, He was like the Good Samaritan who gave two denarii to the innkeeper and pointed to the wounded man, saying: "Take care of him and whatever more thou spendest, I, on my way back, will repay thee." (St. Luke 10, 35) We have seen how sacramental signification and causality are two precious denarii of salvation. It is humbling, but nonetheless necessary, to recognize our dependence on water, oil, bread and wine for instruction in the way of salvation, for grace and ultimate friendship with Almighty God. God's use of these material elements in conferring grace further underscores the fundamental truth that material things, created by God, are good in themselves and useful for man. By the same Divine Plan, the sacramental elements are also spiritual "life preservers" that will save us from the superstitious waters of godless materialism.

We live in an age dazzled by material progress. Three things are held sacred: production, the atom and the dollar. Secularistic propaganda constantly seeks to eradicate the Most Holy and Eternal Trinity in favor of this human triad. To see the broad import of the sacraments, we need only contrast these holy signs of *spiritual* advancement against the pragmatic signs of *material* progress.

Production is the materialistic symbol of reorganization. It represents steady scientific and technological advances under Capitalism. For the Communists, production is the hope of future glory. Ultimately, they maintain, production difficulties in capitalistic society will cause tremendous conflicts which will usher in their goal of world communism. Actually, the inhuman methods of mass-production emphasize the pressing need, not for Communism, but for the grace of Christian Baptism. Baptism is the sacrament of spiritual rebirth. Spiritual reorganization must keep ahead of material progress and scientific discovery if sanity is to be preserved in the world. The light of faith received at Baptism acknowledges the true value of the human laborer: a child of God reborn for eternal life. Mass-production thus becomes geared for the service of man, enabling him more readily to worship the God Who died to redeem him.

The most recent offspring of modern scientific production is the incarnate atom. Naturalistic scientists, overwhelmed with the power unearthed in a senseless, material atom, would have us worship this atom as the savior of mankind. Atomic power is the end and the consummation of modern scientific achievement. But the world will never be saved by this superstitious cult of a tiny particle of matter. Catholics have a far more effective Savior in the Blessed Sacrament. Superficially, the Eucharist is but a tiny particle of matter. Yet It contains the living substance of Christ's Body and Blood. And Christ alone has the wisdom and power to discourage war. In splitting the atom men found a hidden storehouse of natural energy which they have not yet learned to control for the service of mankind. If they would only go to the Eucharistic Heart of Jesus, the Font of supernatural life and holiness, they would learn how to convert the atom of war into the atom of peace.

The spirit of pragmatism has spawned our policy of dollar diplomacy. We have envisioned the dollar not only as the elixir of our national growth but as the cure-all for international problems: witness the Marshall Plan for European recovery. Economic strength is only part of the answer; Europe needs spiritual strength. The fragrant chrism of Confirmation, "the good odor of Christ" (II Cor. 2, 15), should remind us that international friendship can never be purchased by material wealth alone. To prove to the world that American generosity is not prompted by selfish economic expediency, our gifts must radiate this good odor of Christ."

IV—CONCLUSION

The conflict between Christianity and materialism lines up like

a battle between David and Goliath. "David took a sling and went forth against the Philistine. And the Philistine came on and drew nigh against David, and his armour-bearer before him." (I Kings 17, 40-41) As individual Catholics we have water, oil, bread and wine—our sacramental life in Christ—with which to go forth against mass-production the atom bomb and a multi-billion dollar budget. But, as "David prevailed over the Philistine with a sling and a stone" (ibid. v.50), so Christ, Our Good Samaritan, prevails over sin and Satan with sacramental "oil and wine."





ST. THOMAS — PRINCE OF THEOLOGIANS

THE PRINCE AND THE QUEEN

LAWRENCE KEITZ, O.P.



THEOLOGIAN is a man on stilts. Within the perimeter of his normal horizon he sees a segment of the earth. But with a loftier view he can see over the walls and hedges, over the rooftops, across valleys and pastures, into the hills. He can see how the rivers run and how the forests form; where the sunlight falls and where the clouds cast shadows. He sees the earth beneath the sky, and against the earth he sees men, the godly and the ungodly. His vision is far and broad and deep, and into his eye comes everything that is. And through it all he sees God, "For since the creation of the world his invisible attributes are clearly seen—his everlasting power and divinity—being understood through the things that are made" (*Rom. 1:20*).

Theologians have a prince—the thirteenth century Dominican, St. Thomas Aquinas, the Universal Teacher, the man with the deepest vision, the theologian with the highest stilts. "He alone enlightened the Church more than all other doctors," declared Pope John XXII in the bull of his canonization. He can see farther and wider than all the others; his horizon seems almost limitless. So sublime and pure is his thought that he seems more like an angel who speaks, this Angelic Doctor. So mighty is his teaching that it stands as a bulwark of the Church: "Take away Thomas and I will destroy the Church," cried a Lutheran reformer; and Leo XIII replied, "An idle hope, to be sure, but not an idle testimony."

HIS VISION OF THE QUEEN

How does the Prince envisage the Queen? What does Aquinas say of our Lady? How did she fare in his teaching? What part did she play in his life? From the towering height of his wisdom, how does the greatest of all theologians see Mary, the Mother of God?

Here is what he sees: Mary, the greatest mere creature ever created by God, so perfect that God in His infinite power could not have created her better. His own words can serve as a synthesis of his teaching: "The Blessed Virgin from the fact that she is the Mother of God has a certain infinite dignity from the

infinite good, which is God. And on this account there cannot be anything better than she; just as there cannot be anything better than God."¹

This is the Prince of Theologians himself writing of the Queen, in a soberly scientific passage of the *Summa*. Could there be a higher tribute from a more noble source? This, as we shall see, is the key which opens St. Thomas' grand vision of our Lady, the central theme, the principle from which he reasons, the foundation upon which he builds: her maximal relation to the Godhead, the fount of all her dignity, perfection, and prerogatives.

HIS APPRECIATION OF THE QUEEN

Before exploring the beauties of St. Thomas' doctrine on the Blessed Virgin, the ground must first be cleared of an untrue impression which prevails with unpleasant insistence. Suspicions and suggestions are frequently discovered of an estrangement between St. Thomas and our Lady, as though the Angel of the Schools were in some way lacking in appreciation of Mary's unique role in the divine economy of salvation. There are insinuations that St. Thomas passed our Lady by, that his theology of the Virgin is defective, short of what is expected from an intellect of such gigantic proportions.

A cursory knowledge of Thomistic Mariology proves this to be a grotesque misconception. Its antecedents are facts which are true enough, and freely admitted, but which are, nonetheless, inconclusive. The weightiest indictment is St. Thomas' "denial" of the Immaculate Conception. In itself, the issue is most complex.² But this much can be said with certainty: the sense in which St. Thomas denied the Immaculate Conception is quite different from the sense in which Pius IX defined it a century ago (as a preservative redemption involving posteriority not of time but of nature). The notion of preservative redemption was not current in thirteenth century theology, and St. Thomas never explicitly considered it. He stood in opposition to theologians who alleged insufficient reasons for a conclusion which history has proven to be true, something which is hardly to their credit. He was anxious that Mary have every prerogative which faith and reason could demonstrate as certain, but he could not abandon his irrefutable principle: "We must not give to the Mother

¹ *Summa Theologiae*, I, q. 25, a. 6, ad 4.

² See "St. Thomas' Teaching on the Immaculate Conception," by Terence Quinn, O.F., *Dominicana*, December, 1953.

so much honor that it takes anything away from the honor of the Son, who is the Saviour of all men, as Paul the Apostle writes, *I Tim. 4:5.*³ To say that Mary was absolutely without sin would mean that she could not have been redeemed; if she were not redeemed, then Christ could not have been the redeemer of all men, which the Scriptures say He was. That St. Thomas could not foresee the distinction later to be evolved which would preserve both truths—the universality of Christ's redemption and Mary's Immaculate Conception—proves only that he lacked the gift of prophecy; to construe it as bad theology, or worse, as a studied derogation of the honor due our Lady, is as unjust as it is untrue.

Judging by contemporary standards, St. Thomas' Mariology is rather undeveloped, for reasons entirely circumstantial and historical. Not often does he treat professedly of Mary; aside from his sermons, there is but one work which is specifically Mariological, his brief Commentary on the Ave Maria. For the most part, his Marian theology is presented as an adjunct to some greater consideration, as the complement to a more universal doctrine, the part of a whole—most frequently Mary's maternal part in the total reality of the Incarnation. Aquinas' contribution to the theology of our Lady is comparatively meager, from the quantitative standpoint; but, qualitatively, his teaching ranks him as an eminent Mariologist. Examination proves that his works contain, at least in principle, all the great doctrines about the Blessed Virgin which modern theologians have more explicitly developed. St. Thomas, once he became adjusted to the terminology, would be perfectly at home at a present-day Mariological convention. He had knowledge of all the great truths which the moderns teach about Mary, and, what's more, he taught them himself.

St. Thomas is not, perhaps, the greatest of Marian teachers; but he, "the leader and master of them all," is surely the greatest teacher ever to write about Mary. His doctrine can hardly be considered insignificant. His intellect is a certain compendium of all the theologians who preceded him, as Cajetan remarked, "because he had the utmost reverence for the doctors of antiquity, he seems to have inherited in a way the intellect of all," including the greatest of Marian doctors, men like Ephrem, Anselm, Bernard, and, above all, his own master, Albert the Great. His

³ *Quodl. 6, a. 7.*

teaching is theirs, absorbed, epitomized, and enriched with his own peculiar genius. His writing is the culmination of all the Mariology which went before him; it is the avenue to all that comes after.

HIS DOCTRINE ON THE QUEEN

All this can be dismissed as gratuitous assertion unless some attempt is made to indicate that St. Thomas actually knew and taught all the great truths of twentieth century Mariology. The whole of his doctrine about the Virgin Mary is not found in any one place or in any systematized form, nor does he always employ the same terms as those used today. Nevertheless, if his writings are taken in their entirety, and his language is translated into its modern counterpart, all the great Marian truths are there to be found.

In summary form, this can best be demonstrated schematically by adopting the general outline of contemporary Mariological study and showing that the equivalent doctrine is contained in the works of the Angelic Doctor. Mariology can be broadly divided into three great parts as Mary is studied (1) in herself; (2) in relation to men; (3) in relation to God.⁴

(1) MARY HERSELF

To consider Mary in herself is to inquire into her surpassing fulness of grace and personal sanctity. St. Thomas writes: "There was a threefold perfection of grace in the Blessed Virgin. The first (the perfection of disposition) was a kind of disposition by which she was made worthy to be the mother of Christ; and this was the perfection of her sanctification. The second perfection of grace in the Blessed Virgin (the perfection of form) was through the presence of the Son of God Incarnate in her womb. The third (the perfection of the end) is that which she has in glory."⁵ To the first perfection is allied Mary's privilege of the Immaculate Conception; to the second, her perfection of unspotted Virginity; to the third, her Assumption into heaven.

Most of what St. Thomas teaches in regard to our Lady's personal fulness of grace has reference to her dispositive sanctity,

⁴ For a more extensive treatment of this subject, see "The Mariology of St. Thomas," by Urban Mullaney, O.P., *The American Ecclesiastical Review*, September, 1950, upon which this section of the article is largely based.

⁵ *Summa Theologiae*, III, q. 27, a. 5, ad 2.

by which she was rendered suitable to become the Mother of God. He devotes an entire question of the *Summa* (III, Q. 27) to a beautiful study of Mary's sanctification. The Angelic Doctor teaches that the holy Virgin was farther from sin than any other saint; that she was free from all inclination and temptation to sin; that she was preserved even from the penalty of sin. Not only was Mary protected from the least shadow of sin, but she had besides an ineffable degree of sanctity and gifts of grace beyond our understanding. "It is reasonable to believe that she who bore the only-begotten of the Father, full of grace and truth, received greater privileges of grace than all others," for "the nearer a thing is to the principle, the greater the part which it has in the effect of that principle. . . . Now Christ is the principle of grace. . . . But the Blessed Virgin Mary was nearest to Christ in His humanity: because He received His human nature from her."⁶ Mary possessed most certainly an incomparable fullness of sanctifying grace; but she had much more than this. "She was enriched with the virtue of all Saints and all Angels," writes St. Thomas.⁷ She was filled with all the gifts of the Holy Ghost, all the charismatic gifts, all the virtues, the merit of all the saints, and more besides. "So full of grace was the holy Virgin that grace flowed forth into her flesh, that from it she might conceive the Son of God."⁸ Can one go farther in acknowledging with Gabriel that the Blessed Virgin is "full of grace"?

The fact of Mary's unsullied virginity, clearly expressed in the Scriptures, is taught by St. Thomas with consummate skill. One whole question of the *Summa* (III, Q. 28) is given to the miracle of our Lady's virginal bearing of the Christ Child. In four brief articles, he verifies that his is the heritage of all that had ever been known of Mary's virginity, summarizing and recasting the doctrine of the ancient doctors into so perfect a mold that theologians ever after have needed only to cite and adapt it.

Of our Lady's Assumption St. Thomas says but little; but when he speaks it is clear that he is reverently aware of Mary's glorious prerogative of bodily incorruption. In the *Summa* he twice makes explicit mention of the Assumption, but more often he considers it as an element of Mary's enthronement and glory as Queen of Heaven and Earth.

⁶ *Ibid.* q. 27, aa. 1 and 5.

⁷ Sermon for the feast of the Purification. *Sermones Festivae*, n. 23.

⁸ Commentary on the Ave Maria.

(2) MARY IN RELATION TO MEN

The Blessed Virgin's relationship to men consists in her part as a principle in the sanctification of the human race. Her role in the divine drama of sanctification is usually studied under three aspects, according to Mary's three great titles as Mother, Queen, and Mediatrix of men. These are but three modes of expressing one fundamental reality: Mary's co-operation with her Divine Son in the bestowal of grace upon men—as our Mother, she bears men into the life of grace; as our Mediatrix, she obtains grace for us from God; as our Queen, she possesses a certain regal power over all in the kingdom of grace.

The Angelic Doctor is indeed conscious of Mary's cardinal position in the transmission of grace from the hand of God into the souls of men. In a profound passage of his Commentary on the Gospel of St. John, he writes: "Mystically, the Mother of Jesus, the Blessed Virgin, is in spiritual nuptials as councillor; for through her intercession one is joined to Christ by grace."⁹ In his tender prayer to our Lady, he recognizes her motherhood of men, calling her *Mater omnium credentium*, "Mother of all believers." With no less assurance he acknowledges Mary's mediation in the life of grace. In his Commentary on the Ave Maria he bids us "approach this mediatrix with a most loving heart," and he teaches with great discernment that the Annunciation was reasonable "in order to show that there is a certain spiritual wedlock between the Son of God and human nature. Wherefore in the Annunciation the Virgin's consent was besought in lieu of that of the entire human nature."¹⁰ It is but a short step to conclude that, just as the bond of this marital union continues throughout all ages, so too does Mary's office of mediation. In several of his works St. Thomas concedes to Mary the dignity of queenship. He reasons to the fact in a concisely expressive statement in the Commentary on the Ave Maria: "Since she is the Mother of the Lord, therefore she is the Queen." In his beautiful prayer to the Blessed Virgin, he calls her by a host of queenly titles: *Domina angelorum*, *Domina mea dulcissima*, *Regina coeli*.

(3) MARY IN RELATION TO GOD

Last of all, Mariologists ponder Mary's glory in relation to God, a consideration which embraces another Marian trilogy: her

⁹ In *Evang. Joan.*, c. 2, 1. 1, n. 2.

¹⁰ *Summa Theologiae*, III, q. 30, a. 1.

motherhood of Christ, her motherhood of the Divine Redeemer, and her motherhood of God.

Our Lady's motherhood of Christ is a scriptural truth which St. Thomas accepted, of course, and taught in many places. In the *Summa* he sets forth his position succinctly: "The Blessed Virgin Mary is in truth and by nature the Mother of Christ."¹¹ To develop this further would be to elaborate the obvious.

Under the study of Mary's motherhood of her Divine Son as Saviour, fall her Compassion and Co-redemption—two doctrines which contemporary Mariologists have insistently emphasized and impressively unfolded. Moderns are quick to charge that St. Thomas neglects altogether this aspect of Marian theology, that his consideration of Mary's function in the work of redemption is far less than adequate. He writes nothing of it in the *Summa*: true enough. But the *Summa* does not contain everything he teaches about our Lady. Aquinas is plainly aware of Mary's position as the new Eve, a truth which includes necessarily and concomitantly her association and co-operation with her Son in the salvation of humankind. He devotes half of his Commentary on the Ave Maria to an elucidation of the contraposition of Mary and Eve, giving evidence of a thorough understanding not only of the general doctrine but of all its implications as well. Of Mary's Compassion, the central element of her co-operative redemption with Christ, St. Thomas writes expressly and with piercing insight. Contemplating Simeon's prophecy of the Virgin's sorrows, he writes, enumerating the dolors contained therein: "The first is the great compassion of the Blessed Virgin."¹² He preaches in another sermon that Mary suffered the death of the cross with Christ. In other places, too, he exposes this phase of Marian theology, especially in his Commentary on St. John's Gospel.

Mary's relation to God reaches its pinnacle in her matchless prerogative of divine maternity. No other mere creature has ever approached so closely to God, and it is precisely through her activity as Mother of God that her unique nearness to divinity came about.

As to the fact of our Lady's motherhood of God there has never been legitimate question since the fifth century when the Council of Ephesus thundered "anathema" upon anyone who

¹¹ *Ibid.*, q. 35, a. 3.

¹² *Sermones Dominicales*, n. 15.

"will not confess that the holy Virgin is the mother of God (for she brought forth according to the flesh the Word of God made flesh)." Since it is a formally defined dogma of faith, St. Thomas, naturally, teaches the fact that Mary is God's Mother. In this there is nothing distinctive. But the mode of his teaching is remarkably distinctive indeed.

As to his method of exposing the doctrine, like his treatment of Mary's virginity, the Angelic Doctor's work here also is a theological masterpiece, a synthesis reflecting all the speculation of the ages preceding him, characterized by his own unique gift of concise and accurate expression. His terminology is ideal, and his presentation so excellent that theologians after him have been content merely to enlarge upon his reasoning.

Even more distinctive is the singular regard in which he holds this greatest of the Blessed Virgin's privileges, and the use he makes of it to substantiate all the other truths he teaches about Mary. The divine maternity is the crown of Thomistic Mariology. St. Thomas is fully cognizant of the essential nature of our Lady's divine motherhood as the basis for all else with which God favored her. The rest of his Marian theology is but a superstructure built upon the foundation of the divine maternity. The superabundance of her graces is given only in preparation for her role as Mother of the Incarnate Word, and the subsequent profusion of supernatural favors is bestowed only as a result of her divine motherhood. Virtually in every instance when Aquinas asserts the fact of some dignity of our Lady, the principle underlying his teaching is the divine maternity; always and everywhere the same reason is to be found: "because Mary is the Mother of God." For St. Thomas, Mary's quasi-infinite dignity comes from her most intimate relation to God, and she is so closely united to God only because she is the Mother of God. This accounts for the sovereign splendor of his vision of the Virgin: he sees Mary always through her motherhood of God, as through a prism which diffuses an infinite variety of color from the single light-ray of divinity.

St. Thomas' Mariology, rooted in the one principle of our Lady's motherhood of God, conforms to the theological ideal of God-like simplicity, and preserves a balance in Marian study by insisting always that God is the source of all that Mary is. This God-centered simplicity of approach to the theology of the Blessed Virgin is a distinctly useful contribution which the Angelic Doctor makes; contemporary Mariologists, who follow dif-

ferent patterns of thought, would do well to consider the advantages and the security which his position offers.

HIS DEVOTION TO THE QUEEN

After examining the outline of St. Thomas' teaching about Mary, the question still remains: what of his personal attachment to her? Was he in any special way devoted to our Lady?

With an appreciation of the scope and grandeur of Aquinas' vision of the Virgin, the question answers itself. Knowledge necessarily precedes love. According to St. Thomas' own teaching, meditation or contemplation causes devotion, but not infallibly. Knowledge in some men is a source of pride and self-confidence, and as such an obstacle, a hindrance to devotion. But knowledge perfectly submitted to God is the most certain principle of devotion, and the greater such knowledge is, the greater will be the devotion.

The fulness and strength of St. Thomas' contemplation of the Blessed Virgin shines clearly through his writings. His knowledge of her was incomprehensibly vast. And his love for her was correspondingly deep. All his learning, all his penetrating meditation about Mary was surely perfectly submitted to God. For him knowledge was no obstacle. He was the greatest of scholars; but even more, he was a saint. Leo XIII has written: "Such a combination of doctrine and piety, of erudition and virtue, of truth and charity, is to be found in an eminent degree in the Angelic Doctor, and it is not without reason that he has been given the sun for a device; for he both brings the light of learning into the minds of men and fires their hearts and wills with virtues." In a man whose incomparable knowledge of Mary was perfectly balanced in relation to God, devotion to the Virgin must needs be moving and powerful.

Even more directly, from his words themselves evidence can be drawn of his intense love of our Lady. For him, Mary is pre-eminently the Mother of God. But she is the Mother of St. Thomas, too, his "only Mother." Addressing her in his affectionate prayer, he calls her most tenderly *tu mater unica*. As a true son, his actions toward his Mother are inspired by piety, comprising the elements of reverence and service. His words are redolent of the highest reverence for the Virgin, mirroring a mind steeped with profound wisdom and fired with ardent admiration. And a pervading sense of service radiates from his writings, betraying a will suffused with love which poured forth

in works of homage and devotion to his Mother. These two essentials of piety are strikingly apparent in the opening of his prayer to Mary—reverence, in the array of gracious titles accorded her, and service, in the total dedication of all he is to her.

Dearest and most blessed Virgin Mary, gracious Mother of God, Daughter of the Sovereign King, Queen of the Angels, Mother of Him Who created all things, I commend to the bosom of thy mercy this day and all the days of my life, my soul, and my body, all my actions, thoughts, wishes, desires, words, and deeds, my whole life and the end thereof, so that through thy prayers all may be ordered according to the will of thy beloved Son, our Lord Jesus Christ.

Thus the Prince of Theologians sees the Queen of All the Saints.

ST. THOMAS' EXPLANATION OF THE HAIL MARY

Translated and Annotated by
LOUIS EVERY, O.P.



HIS EXPLANATION of the Hail Mary is a summary of one of the Lenten sermons preached by St. Thomas to the students and to the faithful of Naples in April, 1273. It was recorded by his secretary and close associate, Reginald of Piperno. St. Thomas could touch the hearts of the people with his eloquence. He often had to interrupt a sermon because of the tears of his audience. A sermon is meant to be preached, so that we cannot hope to experience its full effect from just reading it. Likewise, a summary lacks the warmth, the skill, and the artistry of the finished product. But despite all these disadvantages, we can still appreciate the depth, the clarity, and the beauty of St. Thomas' thought, so as to be aroused to a greater devotion to Mary.

THE HAIL MARY

This salutation has three parts.¹ The Angel delivered the first part, "Hail full of grace, the Lord is with thee, blessed art thou among women" (Luke, 1,28). Elizabeth, the mother of John the Baptist, uttered the second portion, "Blessed is the fruit of thy womb" (Luke 1,42). The Church added the third part, *Mary*: for the Angel did not say, *Hail Mary*, but Hail full of grace. And this name, *Mary*, according to its interpretation agrees with the words of the Angel, as will be clear from what follows.²

HAIL (MARY)

Concerning the first part of the prayer it must be remembered, that in ancient times it was a great event when Angels appeared to men; and that men should show them reverence was regarded as

¹ *Opera Omnia*, Vives Edition (Paris), 1875, Vol. 27, Opusculum VI, Expositio De Ave Maria, pp. 198-202.

² During the Middle Ages the Hail Mary was composed only of those parts explained by St. Thomas. The prayer as we know it today was fixed at the Council of Trent in 1568, although it appeared earlier in the writings of St. Antoninus and Savanarola. The shorter formula is still retained in the Little Office of the B.V.M. and at the beginning of the Rosary as recited in the Dominican rite.

especially praiseworthy. So we read in praise of Abraham that he received the Angels with hospitality, and showed them reverence. That an Angel should pay homage to man, was never heard of, until the Angel greeted the Blessed Virgin, reverently saying, *Hail*. In the past an Angel would not humble himself before man, but man would show his respect for the Angel. The reason being that an Angel was greater than man, and in three ways. First, the Angel is greater in dignity. For the Angel has a spiritual nature: "Who makest thy angels spirits" (Ps. 103, 4).; man on the other hand has a corruptible nature: thus Abraham said: "I will speak to my Lord, whereas I am dust and ashes" (Gen. 18, 27). Therefore, it was not fitting that a spiritual and incorruptible creature should manifest reverence to a corruptible creature, namely, man. Secondly, the Angel is more intimate with God. For the Angel is friendly with God, in as much as he is standing close to God. "Thousands of thousands ministered to Him, and ten thousand times a hundred stood before Him" (Dan. 7, 10). But man is as a stranger, and removed a great distance from God through sin. "I have gone afar off" (Ps. 54, 8). It is fitting then that man esteem an Angel, as a neighbor and friend of the King. Lastly, the Angel excels man because of the fullness of the splendor of divine grace: for the Angels participate in the divine light itself to the highest degree. "Is there any numbering of His soldiers? And upon whom shall not His light arise?" (Job 25,3.) And thus, the Angel always appears arrayed in light. But men, even though they participate in something of that light of grace, nevertheless do so to a less degree and with a certain amount of obscurity. Therefore, it was not fitting that an Angel should show reverence to man, until someone could be found in human nature who excelled the Angels in these three perfections: and this person was the Blessed Virgin. And to manifest that she excelled him in these three gifts, the Angel wished to pay her homage: hence he said, *Hail*. Therefore, the Blessed Virgin excelled the Angels in these perfections.

FULL OF GRACE

First, there is a greater fullness of grace in the Blessed Virgin than in any Angel; and to indicate this, the Angel paid her homage, saying, *full of grace*: as if to say: "I show you reverence because you excel me in the fullness of grace." The Blessed Virgin is said to be full of grace in three ways. First, as regards to her soul, she possessed all the fullness of grace. The grace of God is given for two purposes: namely, to do good, and to avoid evil; and for these, the Blessed Virgin had the most perfect grace since she avoided every

sin more than any saint, except Christ. Sin is either original, and from this she was cleansed in the womb;³ or mortal or venial, and from these she was free.⁴ "Thou art all fair, O my love, and there is not a spot in thee." (Cant. 4,7) St. Augustine in his work, *On Nature and Grace*, c. 36, says: "Except for the holy Virgin Mary, if all the saints when they lived upon earth, were asked whether they were without sin, all with one voice would cry out: 'If we say that we have no sin, we deceive ourselves and the truth is not in us' (I John 1,8). Except, I say, for this holy Virgin, of whom, on account of the honor of God, I wish to avoid entirely any discussion when it is a question of sin. For we know that to her was granted grace to overcome sin of every kind, who merited to conceive and bring forth Him Who clearly had no sin." But Christ excels the Blessed Virgin in this, that he was conceived and born without original sin; while the Blessed Virgin was conceived and born in it.⁵

Furthermore, she exercised the works of all the virtues, whereas the saints are characterized by the performance of certain special virtues; one was humble, another chaste, another merciful; and they are given as models of special virtues, as for example, St. Nicholas

³ "That the doctrine, which holds that the Most Blessed Virgin Mary at the first moment of her conception was, by singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, Saviour of the Human race, preserved from all stains of original sin, is revealed by God, and therefore to be firmly and resolutely believed by all the faithful." (Denz, 1641. Dogmatic Bull *Ineffabilis Deus* of Dec. 8, 1854.) The words of St. Thomas are not in opposition to the definition. The meaning will perhaps be brought out clearer by citing some other texts. "Not only from actual sin was Mary free, but she was by special privilege cleansed from original sin. This special privilege distinguishes her from Jeremias and John the Baptist." (*Comp. Theo.* c. 224). In other words, in order that Mary might receive more grace than Jeremias and John the Baptist, who were freed from original sin before birth, she had to be not only sanctified in the womb but also preserved from the stain of original sin. St. Thomas also states: "Mary was immune from all sin, original and actual." (*I Sent.* dist. 44, q. 1, a. 3 ad 3).

⁴ "After his justification a man cannot avoid, during the whole course of his life, every venial sin, without a special privilege such as the Church recognizes was conferred on the Blessed Virgin." (Denz. 833, Council of Trent—1547).

⁵ Christ did not have a human father so that there is no possibility of sin, but Mary did have a human father and she would have incurred sin if it were not for the special intervention of Divine Providence. St. Thomas does not mean original sin in the strict sense, which is in the soul, but the debt of original sin which was antecedently in the body, before perfect animation, conceived according to the normal processes of generation. For an explicit treatment of this problem we refer the reader to the Dec., 1953 issue of *Dominicana*, St. Thomas' *Teaching On The Immaculate Conception* by Terence Quinn, O.P., pp. 298-303.

who is a model for the virtue of mercy. But the Blessed Virgin is the model of all the virtues: because in her you find the pattern of humility: "Behold the handmaid of the Lord" (Luke 1, 38).; and again, "He hath regarded the humility of his handmaid" (Luke 1, 48). She is the exemplar of virginity, "Because I know not man" (Luke 1, 34), and so it is with all the virtues, as is sufficiently well known. In this way, therefore, the Blessed Virgin is not only full of grace in regard to the performance of good but also in the avoidance of evil. Secondly, she was full of grace in regard to the overflowing of grace from her soul to her flesh or body. It is a wonderful thing in the saints that they have sufficient grace to sanctify their souls, but the soul of the Blessed Virgin was so full of grace that from it overflowed grace to her body; so that from her flesh she might conceive the Son of God, and therefore, Hugh of St. Victor says: "Because the love of the Holy Ghost burned so ardently in her heart, it accomplished wonderful things in her flesh, so that from it might be born God and Man." "And therefore the Holy which shall be born of thee shall be called the Son of God" (Luke 1, 33). Thirdly, Mary was full of grace in so far as she had an abundance of grace for all mankind. For it is a great thing in each saint when he has such grace as suffices for his own salvation, but greater when a saint has so much grace that it is sufficient for the salvation of many; but when he has such an abundance of grace that it suffices for the salvation of all mankind, this indeed is the greatest of all. And this fullness of grace is in Christ and in the Blessed Virgin.⁶ For in every danger you can obtain salvation from this glorious Virgin. "A thousand bucklers," that is, remedies against evils, "hang upon it (her)" (Cant. 4,4). Likewise in every work of virtue you can have Mary as your helper; and therefore she can truly say of herself, "In me is all hope of life and of virtue" (Eccl. 24, 25). Therefore Mary is full of grace, and she exceeds the Angels in the plenitude of grace; and because of this she is fittingly called, *Mary*, which means, "enlightened in herself"; "The Lord will fill thy soul with brightness" (Isa. 58,11), and above all she will enlighten others throughout the world; and for this reason she is compared to the sun and to the moon.

THE LORD IS WITH THEE

Secondly, Mary excels the Angels in her intimacy with God;

⁶ "Mary . . . since she surpasses all creatures in holiness and union with Christ, and since she has been associated by Him with the work of salvation, has merited for us *de congruo* (of becomingness), as it is termed, all that Christ merited for us *de condigno* (in justice), and is the principal minister in the distribution of graces." (Denz. 3034. Encyclical *Ad Diem Illum* of Febr. 2, 1904).

and to indicate this the Angel said: *The Lord is with thee*; as if to say, "I show you reverence because you are more intimate with God than I am, for *the Lord is with thee*." When he says, *Lord*, he means the *Father* with the Son and with the Holy Ghost; Who are not with any Angel nor any creature in the same way as They are with Mary. "The Holy which shall be born of thee shall be called the Son of God" (Luke, 1,35). God the *Son* would soon dwell in her womb. "Rejoice and praise, O thou habitation of Sion; for great is He that is in the midst of thee, the Holy One of Israel" (Isa. 12,6). Therefore, the Lord is with the Angel in a different way than He is with the Blessed Virgin: because with her He is as Son, but with the Angel He is as Lord. God the Holy Ghost dwells with her as in a temple, for it is said: "The temple of the Lord, the sanctuary of the Holy Ghost," because she conceived by the Holy Ghost: "The Holy Ghost shall come upon thee" (Luke 1, 35). The Blessed Virgin is more intimate with God than the Angel because with her are God the Father, God the Son, and God the Holy Ghost, that is to say, the Holy Trinity.⁷ And so we sing of her: "Noble abode of the Most Blessed Trinity." *The Lord is with thee* are the most praiseworthy words the Angel could have uttered. Hence the Angel deservedly esteemed the Blessed Virgin, since she is the Mother of our Lord,⁸ and our Lady. This name Mary then, is fittingly attributed to her, which in the Syrian tongue means *Lady*.

BLESSED ART THOU AMONG WOMEN

Thirdly, the Blessed Virgin excels the Angels even in regard to her purity; for she was not only pure in herself, but she also secured purity for others. She was most pure in regard to fault; for this Virgin incurred neither original,⁹ nor mortal, nor venial sin. Likewise

⁷ "Likewise we believe that the Father, and the Son, and the Holy Ghost are of one substance, yet we do not say that Mary begot the unity of the Trinity, but only the Son, Who alone assumed our nature in the unity of His Person." (Council of Toledo—675).

⁸ "If anyone does not confess that God is truly the Emmanuel, and on that account that the holy virgin is the mother of God (for she bore according to the flesh the Word of God made flesh), let him be anathema." (Denz. 113). At the Council of Ephesus in 431, it was defined that there was one person in Christ and that the Blessed Virgin Mary was the Mother of God.

⁹ "It is highly improbable that St. Thomas would contradict himself in the space of a few lines (cf. footnotes 3 and 5). The difficulty vanishes if one recalls that in St. Thomas' view the conception of the body and the beginning of the evolution of the embryo preceded by a month at least the animation (or consummated passive conception) before which the person did not exist since there was as yet no rational soul." (*The Mother of the Saviour*, Fr. Garrigou-Lagrange, p. 70).

in regard to punishment. For three curses fell upon man on account of sin. The first curse fell upon woman, that in conceiving she should lose her virginal integrity, that she should bear in difficulty and should bring forth in pain. But the Blessed Virgin was immune from this pain and sorrow, for she conceived without losing her virginal integrity, bore in comfort and brought forth in joy the Saviour.¹⁰ "It (She) shall bud forth and blossom, and shall rejoice with joy and praise" (Isa. 25, 2). The second curse fell upon man, that he should earn his bread by the sweat of his brow. The Blessed Virgin was exempt from this hardship since, as the Apostle says, virgins are free from the cares of the world and devote themselves to God alone. (I Corinth. 7) The third curse fell upon both men and women, that they must return to dust from whence they came. And from this law of nature, the Blessed Virgin was exempt, because she was taken up body and soul into heaven. For we believe that after her death,¹¹ she arose and was taken into heaven. "Arise, O Lord, into Thy resting place, Thou and the ark which Thou hast sanctified" (Ps. 131, 8). Consequently, the Blessed Virgin was immune from every curse, and therefore, blessed among women, because she alone took away the curse, and brought us a blessing, and opened the gates of paradise. Wherefore the name, *Mary*, which means "Star of the Sea," is proper to her; because just as by means of the star of the sea, navigators are directed to the harbor, so too are Christians directed by Mary to eternal glory.

BLESSED IS THE FRUIT OF THY WOMB (JESUS)

Sometimes a sinner seeks for something which he cannot obtain, but the just man obtains it. "The substance of the sinner is kept for the just" (Prov. 13,32). Thus Eve sought the fruit, but she did not

¹⁰ "If anyone in agreement with the Holy Fathers does not confess that, properly speaking and according to the truth, Mary is the holy mother of God, and ever a virgin and immaculate, seeing that she truly, but in a special way conceived of the Holy Ghost without seed in the fulfillment of time the very Word of God Who was born of God the Father before all ages, and that she brought Him forth without losing her integrity, and that after His birth her virginity remained inviolate, let him be condemned." (Denz. 256. Lateran Council—649).

¹¹ "The Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." (Apostolic letter *Munificentissimus Deus*). It is not a dogma of faith that our Lady actually died. Her assumption into heaven without death preceding has an ancient tradition in the Eastern Church, while St. Thomas is a witness to the opposite opinion. Since it is still a matter of discussion, the Holy Father in the definition of the Assumption did not say that Mary died.

find in it all the things which she wished. But the Blessed Virgin in her fruit found all the things which Eve desired. For Eve in her fruit longed for three things. First, that which the devil falsely promised to her, namely, that they would be *as God, knowing good and evil*. The deceiver said to them: "You will be as gods" (Gen. 3,5). He lied, for the devil "is a liar, and the father of lies" (John 8,44). For Eve, on account of eating the forbidden fruit, did not become like to God, but more unlike Him, because the sinner by sinning departs from God, his salvation, and so she was driven from paradise. But the Blessed Virgin found this likeness, and all Christians will find it in the fruit of her womb (Jesus); because through Christ we are united and likened to God.¹² "When He appears, we will be like unto Him, for we will see Him, as He is" (I John 3,2). Secondly, in her fruit, Eve desired delight because it was good to eat or it seemed so to her; but she did not find delight, for immediately she realized that she was naked (cf. Gen. 3,7) and experienced pain and sorrow. But in the fruit of the Virgin we will find sweetness and salvation. "He that eateth My flesh, hath everlasting life" (John 6,55). Lastly, Eve's fruit was beautiful to the eye, but more beautiful was the fruit of the Blessed Virgin upon Whom the Angels love to gaze. "Thou art beautiful above the sons of men" (Ps. 44,2), and this is because He is the splendor of the Father's glory. Eve, therefore was able to find in her fruit only that misery which every sinner finds in sin. Consequently, let us seek those things which we desire in the fruit of the Virgin. Moreover, this fruit was blessed by God, because God so filled Him with every grace that as a result grace comes to us. "Blessed be the God, and the Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in Christ" (Ephes. 1,3). He is revered by the Angels; "Benediction and glory and wisdom and thanksgiving, honor and power and strength, to our God" (Apoc. 7,12). He is paid homage by men: "Every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 2,11). Accordingly, therefore, the Blessed Virgin is blessed, but even more blessed in the fruit of her womb (Jesus).

CONCLUSION

In this sermon St. Thomas gave his listeners, at least implicitly, his whole doctrine on Mariology. From what he has said we are led to the conclusion that the role of Mary in the mystery of our Redemption is radically found in the fact that she was chosen to be

¹² "Mary was associated with Jesus in the painful work of the redemption of mankind." (Encyclical *Jucunda Semper* of Sept. 8, 1894).

the Mother of God. Mary did not merit this unique privilege because of any intrinsic goodness which she possessed, but rather all her graces, virtues, and privileges were preparatory, concomitant, or consequent to her being chosen by Almighty God to be the mother of His Only Begotten Son. This position seems to be in accord with the mind of the Church, the writings of the Fathers and Doctors, and the teaching of eminent theologians.¹⁸ For the purpose of clarity we will place an outline of Mary's privileges as based upon her Divine Maternity. The numbers correspond to those given in the footnotes, which indicate the passages where St. Thomas, at least in principle, treats each privilege.

OUTLINE OF MARY'S PRIVILEGES

THE DIVINE MATERNITY	{ preparatory—THE IMMACULATE CONCEPTION. 4, 9	
	{ preparatory, concomitant, and consequent	{ MORAL IMPECCABILITY. 4, 9, PERPETUAL VIRGINITY. 10
		{ THE ASSUMPTION. 11 CO-REDEMPTRIX. 12 MEDIATRIX OF ALL GRACES. 6

We can clearly see the great veneration which is due to Mary because of her exalted position as the Mother of God. From all eternity she had been destined by Divine Providence to share in the reconstruction of the world and the renewal of the life of grace in the souls of men. Even though we cannot imitate Mary entirely in possessing the grace of her holy life; yet we should practice her virtues to the best of our ability. "I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue" (Eccles. 24,24-25).

¹⁸ "From this sublime office of the Mother of God seem to flow, as it were from a most limpid hidden source, all the graces with which her soul and life were adorned in such extraordinary manner and measure." (Encyclical *Fulgens Corona* of Sept. 8, 1953). The following Fathers and Doctors of the Church can be considered as holding for the pre-eminence of the Divine Maternity: St. Ambrose, St. Augustine, St. John Damascene, St. Bernard, St. Albert the Great, and St. Bonaventure. Theologians who hold this opinion include such men as: Gonet, Hugon, Contenson, Merkelbach, and Garrigou-Lagrange.

SACRED ART AND THE IMMACULATE CONCEPTION

BRUNO MONDOR, O.P.



FAITH TEACHES US that all men are conceived in sin. From the very first instant of our existence our souls were stained with the original sin transmitted down through the ages to all of the posterity of Adam. Such was our impure and soiled conception, but not so that of the Blessed Virgin Mary. As a daughter of Adam, she should have been subjected to this common plight of mankind, if it had not pleased Almighty God to preserve her. Mary, the Virgin of Nazareth, was conceived without sin.

It took centuries for this Christian doctrine to blossom forth in all its mysterious beauty; in God's ineffable good time the truth was solemnly sanctioned and "the doctrine, which holds that the Most Blessed Virgin Mary at the first moment of her conception was, by singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, Saviour of the Human race, preserved from all stains of original sin,"¹ became a dogma of the Catholic Faith. The great theological dispute centering around this pious belief from the time of St. Bernard, with the greatest theologians lining up on both sides of the question, was finally settled.² During all this time, "the radiant crown of glory, with which the most pure brow of the Virgin Mother was encircled by God,"³ was impassioning the souls of the faithful. The popularity of this wonderful doctrine could not but find its expression in the arts. Witness the notable contributions of the poets and artists to this mystery of the Faith! The Immaculate Virgin is the object of a real tribute of veneration from the XIII century down to our times.

¹ Dogmatic bull *Ineffabilis Deus*, by Pope Pius IX, Dec. 8, 1854.

² For the theological controversy over the Immaculate Conception see, *The Catholic Encyclopedia*, vol. VII, the article on the Immaculate Conception.—St. Peter Damian, Peter the Lombard, Alexander of Hales, St. Bonaventure, St. Albert the Great, O.P., are quoted as opposing it. St. Thomas is in favor of it in his treatise on the *Sentences* (I Sent. c. 44, q. 1 ad 3), but he concludes against it in his *Summa Theologica*. Duns Scotus, Petrus Aureolus, Franciscus de Mayronis were the most fervent champions of the doctrine. Cf. also "St. Thomas' Teaching on the Immaculate Conception," by Terence Quinn, O.P., in *Dominicana*, Vol. XXXVIII, No. 4, Dec., 1953.

³ Encyclical Letter, *Fulgens Corona*, by Pope Pius XII, issued Sept. 8, 1953.

The Fine Arts made the Immaculate Conception its very own, but in the portrayal of the idea there were many notable differences. The artistic development of the theme was made in stages, as the theology of the doctrine was more clearly unravelled. Christian art of former days was most faithful in rendering all of the nuances of Christian thought. For this reason, art historians have been able to group the representations of this mystery into four categories: 1) The Immaculate Conception *according to Greek legend*; 2) The Immaculate Conception *symbolically represented*; 3) *The dogmatico-historical portrayal* of the Immaculate Conception; 4) *The personal depiction* of the Immaculate Conception. With the art historian as our guide, let us see how this most beautiful doctrine of the stainless conception of Mary has been depicted for us by the great artists down to our day.

1. ACCORDING TO GREEK LEGEND

The Greek legend of *The Book of the Nativity of Mary* was quite widespread in the XIII century. It is found in the works composed in favor of this popular pious belief. Certain breviaries of this period also included it in the lessons. But the legend was really popularized by the public performances of it in the Mystery Plays. The dramatic ensemble included several scenes: the apparition of an angel to St. Joachim on a mountain, and also to St. Ann in her garden; the meeting and embracing of the two spouses in Jerusalem near the Nicanor Gate of the Temple. The apparition of the angel to St. Joachim announced the conception by St. Ann; the second apparition to St. Ann herself, foretold the approaching birth of Mary. The other scene dramatized the joy and congratulation of the spouses at their first meeting since the revelation by the angel.

Some saw in these scenes the representation of a conception completed outside the ordinary laws of nature, and consequently immaculate. Undoubtedly some artists, too, shared this popular misinterpretation, representing the conception of Mary as having taken place at the bronze Gate of Nicanor. No generalizations, however, should be made in thus interpreting all paintings of this scene. Some artists were merely portraying an episode of the Greek legend.

2. SYMBOLIC REPRESENTATIONS

Paintings in this group are so designated because the glorious privilege of Mary is signified or at least insinuated by the objects or symbolic personages surrounding or accompanying Mary. Fifteenth Century manuscripts began to illustrate in this manner. A half-length

figure of the Virgin, radiant as the sun, is shown arising from a crescent moon. This motif became very popular on engravings. One of these engravings is surrounded by the rosary and bears the Latin caption: *Conceived without sin*. This has been taken as conclusive evidence that the Crescent Virgin symbolically represents the Immaculate Conception. The obvious scriptural foundation for this motif is the verse from the Canticle of Canticles 6, 9: *Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun. . . ?* These words have been applied by artists, as well as liturgists, to the conception of Mary.

Toward the end of the same century, in 1492, the Venetian painter Carlo Grivelli offered the world a richer symbolic concept. His Virgin is standing, her hands are joined, and her attitude ecstatic. A jar of roses and carnations, to the left, is balanced by a lily in a slender glass on the right. The tableau is crowned with a bust of God the Father, hands outstretched over the form of a dove, representing the Holy Spirit. The design is made clear by two hovering angels who hold a crown above the head of Mary and a scroll with the inscription: *Conceived from the beginning in the Divine Mind, thus was I made.*⁴ This painting is at the National Gallery in London.

The beginning of the following century brought forth another illustration showing the figure of a very young girl, practically a child, with long flowing hair covering her shoulders. Her hands are joined in adoration in the gesture immortalized by Michelangelo in his 'creation of Eve.' This young virgin seems to be suspended between heaven and earth, like an incipient thought on the threshold of reality. She is yet only an idea in the Divine Intelligence. God is shown over her, and at the sight of such purity, He is uttering the words of the Canticle 4, 7: *Thou art all fair, O my love, and there is not a spot in thee*. The beauty and purity of this chosen spouse of God is further brought out by the artist's selection of the most charming Biblical metaphors. The virgin is in an enclosed garden, around her are arranged the tower of David, a fountain, a lily of the valley, a star, a rose, a spotless mirror. In all, the symbols number fifteen, and each is underlined by its corresponding scriptural text.

Juan Macip, commonly known as Juan de Juanès (c. 1568) substantially reproduced this symbolism in one of his paintings which is preserved in the Jesuit church of Valencia, in Spain. The work, moreover, has this noteworthy peculiarity about it. God the Father does

⁴ All the inscriptions of paintings quoted in this article appear in Latin unless we otherwise noted.

not appear alone above the Virgin. Rather, the three Divine Persons are shown. A crown is being placed upon the head of the Virgin by the Father and the Son, while the Holy Spirit is hovering above in the form of the dove. In the space between, a streamer is unfurling the same inscription: *Tota pulchra es, amica mea, et macula non est in te.* (Canticle 4, 7.)

A more surprising symbolical representation is seen in a book of canonical hours in use at Angers, France, between 1518 and 1530. St. Ann is shown standing and surrounded by all the Biblical symbols which are ordinarily used in connection with her daughter: the rose, the garden, the fountain, the mirror, the star. . . . But St. Ann is spreading her mantle open, thus revealing in her open and radiant bosom the Virgin and Christ Child. From the heights of heaven, God the Father is contemplating, not His deed, but His idea; for this mysterious figure has not yet received being. Beneath the feet of St. Ann we see the awesome words of Sacred Scripture: *The depths were not as yet, and I was already conceived* . . . (Prov. 8, 24.)

This unusual composition is readily understood if one bears in mind the extraordinary impetus given the devotion to St. Ann in certain countries, especially in Germany, where John Trithemius' doctrine was very popular.⁵ Since the spouse of Joachim was the mother of Mary, who was the mother of God, Trithemius believed that Ann should be included in the same decree of predestination. He upheld the purity of the conception of Mary, taken integrally, that is, the purity of the active as well as the passive conception.⁶ The author of this strange work of art may have wished to recall and portray the Immaculate Conception such as Trithemius and others understood it, with the idea of purity extending to both the active and passive conceptions, not only at the moment of animation or of the

⁵ John Trithemius, a famous scholar and Benedictine abbot, b. at Trittenhem, on the Moselle, 1 Feb. 1462, d. at Würzburg, Germany, 13 Dec. 1516.

⁶ Theologians distinguish between the *active* and *passive conception*. Regarding the immunity from original sin of the Blessed Virgin Mary, the term *conception* does not mean the *active* or *generative* conception by her parents. Mary's body was formed in the womb of her mother, like anyone else, the father having had the usual share in its formation. The Immaculate Conception does not concern the immaculateness of the generative activity of her parents. Passive conception means animation, the infusion of the rational soul. The person is truly conceived when the soul is created and infused into the body. Mary's miraculous preservation from the stain of original sin concerns the first moment of her animation, when sanctifying grace was given to her before sin could have taken effect in her soul.—Cf. *The Catholic Encyclopedia*, vol. VII, The Immaculate Conception.

union of the soul and the body, but from the very beginning of generation.

Once again we come into contact with the influence of a legend upon the art of the Immaculate Conception. This is the story concerning the legendary animal with one horn, known as the unicorn. This animal was reputed to have a great love for purity. This love irresistably drew the fabulous creature to the side of young virgins, whenever he noticed one. A rare species, the wily unicorn could be caught only with much difficulty. His presence in a neighborhood was the signal for all true sportsmen to devise and use the one stratagem which could take him. They forthwith placed a young virgin in the vicinity of the unicorn's lair. When the unicorn recognized his love he would run immediately to her side. The hunters would then make their kill. From the time of Gregory the Great, Christian symbolism utilized this popular legend to represent the Incarnation of the Word of God in the womb of the Virgin Mary. . . . The XV century developed the imagery and reproduced an elaborate scene. The angel Gabriel appears as the hunter. The Virgin is seated in the middle of an enclosure, the enclosed garden of the Canticle. She is surrounded with the traditional symbols already mentioned above. The Eternal Father is pronouncing His beautiful refrain of the same Canticle: *Thou art all fair, O my love, and there is not a spot in thee.* (Cant. 4, 7.) Gabriel is sounding his horn, and his fanfare repeats the end of his salutation to Mary: *Hail, full of grace, the Lord is with thee.* (Luke 1, 28.) It was some time before art historians arrived at a proper interpretation of the chase of the unicorn, which allegorized more than the perpetual virginity of the Mother of the Incarnate Word, with a profound expression of the Immaculate Conception. The symbolic signification of the enclosed garden, the words of God the Father and those of the angel dissipate all doubts in this matter. This explains the popularity which the concept had at the end of the XV century and the first half of the XVI century, a period of ardent belief in the stainless conception of Mary.

3. THE DOGMATICO-HISTORICAL PORTRAYAL

As in the preceding category, the Virgin occupies the place of honor. She is generally pictured elevated above the ground. Her hands are usually joined and more often than not her eyes are raised toward heaven. Saintly personages, however, replace the symbols. Each saint is a witness to the favor of the Marian privilege. Each corroborates his testimony with a text inscribed on a banderole.

We see such a representation in a painting of the XVI century.

A product of the Florentine school of della Robbia, it displays three holy doctors around the Virgin: Augustine, Ambrose, and Anselm, and their testimonies. A painting of Signorelli, 1515, presents six Old Testament personages: David and Solomon, two Prophets, and Adam and Eve. They witness with the following texts of Sacred Scripture: *The rod of Jesse flourished* (cf. Isaias 11, 1.); *Behold a virgin shall conceive* (Isaias 7, 14.); *A star rose out of Jacob* (cf. Num. 24, 17.); *As the lily among thorns* (Cant. 2, 2.); *From the beginning, and before the world, was I created*, (Ecclus. 24, 14.). Jacopo Chimenti da Empoli, who died in 1640, developed this theme still further. Banner-bearing angels proclaim for him *That those whom the fault of Eve damned, the grace of Mary saved*. Various compositions of other known artists may be included in this category: Girolamo Marchesi da Cotignola, from Ferrara, 1513; Francesco Zaganelli Cotignola, of the same period; the latter decorates his work with the clear saying: *Thou art all fair, O Mary, and the original stain is not in thee*; Dosso Dossi (d. 1560), represents God the Father extending His scepter toward Mary from above. Dossi inscribes his work with a text from the book of Esther, the beautiful Old Testament type of the Blessed Virgin: *For this law is not made for thee, but for all others*. (Esther 15, 13.)

An interesting comparison is made between the triptych of Jean Bellegambe and the tableaux described above. This incomplete work of art dates from about 1521 and is preserved in the Museum of Amien. A grand oecumenical council of the most illustrious Doctors of the Church is in session in the two wings of the painting. Theology meditates upon the Virgin! Three preeminent western Fathers of the Church: St. Augustine, St. Ambrose, and St. Jerome, are pronouncing sentence from their works. Each testifies to his belief in the Immaculate Conception. The nobly conceived work now spans the gap of time for us, and we behold the most solemn assembly of Christendom, the University of Paris. Her great doctors are also made to speak in defense of this doctrine: Peter Lombard, Bonaventure, Duns Scotus are all presented as bowing before the mystery of the stainless Virgin. Pope Sixtus IV finally appears on the scene. He is seated on a marble throne, and above his head we read from his third constitution on the Immaculate Conception the words: *The Mother of God, that glorious Virgin, was always preserved from original sin*. The grand scope of this work recalls the fresco of the Eucharistic Dispute, by Raphael, but here the subject of *Dispute* is the Virgin Mary.

The value of these dogmatico-historical representations is not to

be found in the alleged authorities. These sometimes lack probative force, for example, the grouping of Peter Lombard and Bonaventure along with Duns Scotus as equally conceding the doctrine of the Immaculate Conception (cf. note²). Their real value is derived from the fact that they reveal to us that the artists believed in this mystery of the Faith, or that they are expressing the credence of the milieu in which they lived, of which they felt the influence.

4. THE PERSONAL DEPICTION

Generally speaking, we are most familiar with this category of representations. These especially deserve the epithet of personal because they express the original purity of Mary free of symbols or the guarantee of witnesses. Painters of this type of picture are concerned more with the term of the Immaculate Conception, the very person of Mary, than with the act of being immaculately conceived. The vigorous faith of these sensitive artists emphasizes the traits which characterize, in an esthetically sensible manner, the radiant glory of Mary's exemption from sin. They present to us, first, the *woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars* (Apoc. 12, 1.). The medieval confraternity dedicated to the composition of poetry in honor of the Blessed Virgin—the *Palinods*—used this as its seal, but it placed the Virgin's feet upon a globe in the act of crushing the serpent (Gen. 3, 15.). By thus uniting the Old Testament with the Apocalypse, they manifestly presented Mary as the woman whose mission it would be to conquer Satan, who is completely impotent in her regard. Artists progressively began to adorn their canvases with the Virgin elevated above the ground, with hands joined or extended toward heaven. She is sometimes surrounded and borne up by angels. Most of the great painters of this category succeeded in capturing, in so far as this is possible with paint on a canvas, the brilliant innocence of Mary and her intimate union with God. We sense that this profound intimacy with the Divine is not accidental to her, but, so to speak, a necessary part of her moral being. Mary has been inseparately and eternally joined to the Trinity. Thus has the *Immaculada*, the *Purísima*, been given to us by Christian artists. Italy had her Dominic Brusasorci (d. 1567), Luigi Caracci (d. 1619) and especially Guido Reni (d. 1542). In Spain, Mary was honored by such masters as Ribera called the Spagnoletto (d. 1556), Juan de Roelas (d. 1625), and the Marian artist *par excellence*, Esteban Murillo (d. 1685). Murillo produced no less than 25 paintings of the Immaculate Conception, never once repeating himself completely. These canvases continue to do

Mary homage in such museums as the Prado, in Madrid, and the Louvre, in Paris, where these treasures are proudly preserved.

At the beginning of the Eighteenth Century, the Belgian artist, Antoine Coypel, composed a painting which is often reproduced. We see the Virgin trampling the head of the serpent whose immense coils are wrapped around the world. In vain is this terrible creature trying to bite the woman who is crushing him. Once again God the Father appears from out of a cloud. In a protective gesture He extends His hand over Mary. With hands joined and head modestly lowered, Mary seems to feel the divine influence of grace. Once again the woman promised in the Old Testament is represented as winning a complete victory over the Devil.

Christian artists have indeed been "enraptured by the splendor of (her) Heavenly beauty"⁷, and they have tried to use their talents for the edification of their fellow men in the service of Mary. By lifting up our hearts and souls to the contemplation of the mystery of the Immaculate Conception, they dispose us to a more loving understanding of all of the truths of our Faith, which are all intimately connected. But perhaps their greatest merit is found in the devotion and love which they have stimulated in the minds of men toward our Holy Queen, our Mother of Mercy, our life, our sweetness and our hope, the Mediatrix of mankind, our Portal of salvation.

⁷ Marian Year Prayer by Pope Pius XII.

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THE RESURRECTION—DEATH TO DOUBT

JUSTIN HENNESSEY, O.P.



ASTER MORNING is often painted in sharply contrasting colors. The glory of the Risen Christ is set against a background which accentuates the darkness of the tomb. This is indeed befitting, not only for purposes of art, but also as symbolic of the two aspects of Easter: 1) the hidden brilliance of the mystery of the Resurrection, a brilliance so intense that it appears to our feeble minds to be darkness, and 2) the shining light of an historical fact, the indisputable truth that Jesus of Nazareth was put to death and now has risen.

These two aspects are as two sides of the same reality. One side can be seen by anyone who will examine the historical records; the other can be accepted on faith alone, and that with an obscurity to be removed only when God is seen face-to-face. As St. Paul wrote: "We see now through a mirror in a dark manner, but then face to face" (I Cor. 13, 12). There is, however, another link between these two aspects. The historical *fact* of that first Easter morn is one of the *signs* that God has given to us in order that we may reasonably accept the mystery of the Resurrection, together with all the other mysteries of our Faith. In truth, then, it may be said that the Resurrection deals the death-blow to all doubts.

I—VISION OF THE UNSEEABLE

Seeing is not believing! In fact, the two are opposed. For to "see" intellectually means that one grasps the truth of a statement, and that from the very terms, the very elements, of the statement itself. It connotes also the acceptance of a conclusion drawn, in a most evident way, from propositions which we know to be true. The common expression: "I *see* what you mean." indicates, to a certain extent, the everyday usage of the word "see" in this respect. Then, too, the geometrical proposition: "the whole is equal to the sum of its parts" is illustrative of "seeing" the truth of a statement from the very terms of that statement. Belief, on the other hand, is another thing entirely. When we say that we "believe," we mean we accept a certain statement, not because we can see its truth ourselves but rather because we rely on the authority of someone else. For example, we believe

the fact that the Ohio River is 963 miles long. Why? Certainly not because we have personally measured its winding course, but rather we rest on the reliable authority of the geographers who performed that tedious task.

All faith, then, is of the unseen. It concerns those things which we do not perceive, physically or intellectually. Now divine or supernatural faith is of the "unseeable." This is so because supernatural faith deals with truths so sublime, so lofty that we could never, left to ourselves, arrive at a knowledge of them. It is necessary, therefore, that we be told these truths—if we are ever to know them. And even after God reveals them to us our minds cannot understand them in their full extent. Human intellects cannot comprehend these truths fully, for they are mysteries which cannot be coped with adequately by human intelligence.

Our minds, nevertheless, can reasonably consent to these truths if certain conditions are present. An example of human faith may clarify this. If an expert in a certain field of science, a man known to be honest, were to tell you something, you would accept it much more readily than if an inveterate liar or one who repeatedly gets details confused were to relate it to you. In the latter instance, you would not be sure whether this particular event ever occurred or not. Three conditions, therefore, seem imperative to belief:

- 1) that someone testify to a statement;
- 2) that this person have the necessary knowledge;
- 3) that this person be truthful.

It should be remembered that these three conditions do not show us the inner truth of the statement, but they do indicate reasons for believing it. They are motives of credibility. There is, then, both vision and belief, seeing and believing, but not with regard to the same thing. We see, i.e., we recognize the intrinsic truth of the *credibility*; we believe, i.e., we accept on authority, the particular statement in question.

It is in the verification of these three conditions of credibility that there exists a marked difference (though not the essential one) between human and divine faith. In order to give assent to the testimony of another fellow-human, the questions most difficult to solve are: "Does he have the necessary knowledge?" and "Is he truthful?" Usually, there is no difficulty in verifying the

first condition, i.e. "Did he say this?" for often enough we hear the testimony first-hand. In divine faith, on the other hand, we have no difficulty at all in recognizing God's knowledge and His truthfulness, for He is Truth and Knowledge. He can "neither deceive nor be deceived." Our concern, then, is with the other condition: "Did God testify? Did God speak to man?" As Catholics we know the answer, for as St. Paul says: "God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son" (Heb. 1, 1-2). It is good, though, to examine this question—to follow out St. Peter's admonition to be "ready always to satisfy everyone that asketh you a reason of that hope which is in you" (I Petr. 3, 15).

God, in His mercy, has given us many proofs, many signs that He has spoken to us. Among these signs, miracles have a most important although not an exclusive place. And it is the miracles which illumine the life of His Only-Begotten Son, Christ, and His Church, that provide us with the most convincing proofs.

One thing further should be noted in regard to any of these signs. We believe, by the gift of faith, not the signs, but God Himself. The knowledge of the credibility is the necessary condition, but not the cause of the act of faith. In a similar way, a bank-book is a condition to withdraw money from the bank, yet it is the bank-balance which is the cause or reason why we are able to withdraw the money. The knowledge of credibility leads you to the doorway of faith, but it is God Who opens the door—inasmuch as it is He in Whom we believe.

II—OUR GREATEST SIGNPOST TO BELIEF, THE RESURRECTION

There are, as was mentioned above, two ways of considering the Resurrection of Our Lord: as a divinely revealed mystery or as an historical fact. It is in this latter sense that it is a reason or motive for our belief.

The Resurrection is a sensible, historical fact that can only be attributed to the power of God, for it truly exceeds any and all of the powers of man. Only the Author of life can restore life to one who is dead. Since, therefore, the Resurrection surpasses the natural order of things with regard to its cause, it is a fitting and convincing sign, a divine stamp of approval.

A special dignity and probative force is given to the Resurrection in the sense that this event was the climax, the high point

in the life of Christ. Bethlehem and Nazareth prepare the way for Calvary, but the story of Good Friday does not reach its completion until Easter Sunday. Christ came, as He told us, to save mankind; but we are not completely reassured until we see that He has overcome death by His Resurrection. Christ's life in the Church also looks to the Resurrection as a fact of utmost importance.

Indeed, it is of such importance that frequent references are made to it throughout the pages of Holy Scripture. Our Lord Himself chose this sign above others as a proof of His divine mission. He predicted His death and Resurrection to the Pharisees, and in clear, unmistakable terms spoke to His Apostles at least four times of this forthcoming event. Even His enemies took careful notice of His predictions, for did they not guard the tomb with special care (Cf. Matt. 27, 63)?

Another more personal and individual reason for the pre-eminence of the Resurrection as a sign-post of our faith is found in the comfort and encouragement it affords us. It comforts us, for we see in it the sign of Christ's victory over sin; an assurance that we have been redeemed, that we are restored to God's favor. The momentous happenings of that first Easter give us a glimpse, a foreshadowing, a taste, if you will, of our future resurrection, of our life without end with God. The sadness and uncertainty of Good Friday is dispelled by the joy and assurance of the dawn of Easter.

III—THE RESURRECTION REALLY HAPPENED

We have seen already that some signs or motives of credibility are requisite before an act of faith can be made. Moreover, we have considered the Resurrection as pre-eminent among these motives. It remains now to consider the very existence of this sign, and in establishing this, two things should be indicated: first, that Christ really died; and secondly, that He truly arose.

The reality of Christ's death is beyond question, for we have the testimony of eyewitnesses. St. John, who stood beneath the Cross on Calvary with our Blessed Mother, narrates in his Gospel account that: "Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost."¹ Even the Roman soldiers noticed that Our Lord was dead, for they did not break His legs—as was the custom in those

¹ St. John 19, 30.

days to hasten death. And if anyone should think that these were mistaken, a soldier pierced the side of Christ with a lance.

Furthermore the enemies of Christ give ample testimony. Rome, the greatest nation in the world, certified His death, just as she had recorded His birth. For Pilate refused to surrender the body of Jesus for burial until assured by one of his soldiers that the Nazarene had died. The Pharisees, too, add to this testimony by demanding special guards to watch the tomb, lest the body be stolen.

The death of Christ is certain; His Resurrection is, if possible, even more certain. Once again, His enemies admit it. The soldiers assigned to guard duty are paralyzed with fear as Easter morning dawns, and understandably so. They had planned on a routine task of guarding a sealed tomb. But now, terror seizes their hearts as the earth trembles and an angel descends to roll back the stone—not to permit Christ to leave (for He had already arisen), but to show to the whole world the empty sepulchre. The Pharisees admit the Resurrection in actions, if not in words, for they bribe these same guards to lie to the people.

Some of the first Christians doubt, but the answer to their doubts strengthens our certainty of the fact. Mary Magdalene, who had witnessed the raising from the dead of her brother, Lazarus, by the call of Christ, now mistakes the Risen Lord for a gardener. So far is she from anticipating a Resurrection that she asks to be directed to the body of Christ: "Sir, if thou hast removed Him, tell me where thou hast laid Him and I will take Him away."² But we know, as St. John continues in his narration, that Christ reveals Himself to her immediately thereafter. This poignant scene is vividly yet simply recorded by the Evangelist: "Jesus said to her, 'Mary!' Turning, she said to him, 'Rabboni!' (that is to say, 'Master!')."³ Recognition was instantaneous!

Then, too, the disciples whom the Risen Lord met on the road to Emmaus treated Him as a stranger, just a fellow-traveler, and in their conversation they confided that they *had hoped* that Christ was the Messias. Understanding and recognition came only after Christ had "interpreted to them in all the Scriptures the things referring to himself," and had eaten with them in that little village.⁴

² St. John 20, 15.

³ Idem, 20, 16.

⁴ St. Luke 24, 27 sqq.

The story of doubting Thomas, one of the Apostles, is familiar to all Catholics. But in remembering the doubt he voiced, his fervent exclamation: "My Lord and My God," should not be overlooked, for it was a beautiful profession of faith in the divinity of Jesus Christ.

Besides all these reasons for accepting the fact of the Resurrection, more striking yet is the testimony of Our Lord Himself. He demonstrated that He had a true body in appearing to the Apostles gathered together in the Upper Room in Jerusalem. St. Luke narrates the incident for us: "But they were startled and panic-stricken, and thought that they saw a spirit. And he said to them, 'Why are you disturbed, and why do doubts arise in your hearts? See my hands and feet, that it is I myself. Feel me and see; for a spirit does not have flesh and bones, as you see I have.'⁵ And it is the same body that suffered on Calvary, for it still bears the imprint of the wounds. Furthermore, Our Divine Lord gives unquestionable evidence that His soul is united to His body by performing the various and distinctive operations of a human soul: nutritive life is shown by His dining with His disciples; sensitive life indicated by the fact that He sees and hears, for He greets His disciples and answers their questions; and finally, intellectual life is evident because He speaks concerning the Scriptures. The Risen Christ also shows that He has a divine nature as well, by accomplishing miracles through His own power.

There are, unfortunately, some people outside the Church who reject the Resurrection and all miracles as impossible. Reflection on their explanation discloses a demand for a more inconceivable miracle. They would have you believe that a man, suffering for hours physical and spiritual torture—a painful three-hour agony on the cross, His side pierced with a lance, His limp body bound in cloth and buried in a sealed tomb without food for days—would suddenly revive, and by His own strength roll away the heavy stone. He then appeared to hundreds of people, and mysteriously vanishing from human sight, he left behind followers who would convert the world.

The only other alternative for the rationalists—and an equally untenable one—is to deny the reliability of the Evangelists as recorders of history. Countless scholars have written volume after volume refuting in detail this charge of unreliability.

⁵ St. Luke, 24, 37-40.

It suffices for us to note that a careful reading of the Gospels shows conclusively the firm grasp that the Evangelists had on their subject-matter; their sincerity, too, is assured because they suffered punishment and even death for their convictions.

In conclusion, we need only to summarize. Certain signs of credibility are necessary that our faith be reasonable, and God, in His mercy and goodness, has given us these signs. The greatest of these signs or motives for belief is the Resurrection, whose existence is historically established. The Easter season is a pleasant and encouraging reminder of this each year.

✠ THE VERY REVEREND HUBERT HUGH WELSH, O.P., P.G. ✠

Father Welsh died on January 14, 1954, at Holy Ghost Hospital, Cambridge, Massachusetts, after a prolonged illness, at the age of seventy-one. An outstanding missionary of St. Joseph's Province for over a quarter of a century, Father Welsh had been a Dominican for forty-four years and a priest for thirty-eight years.

Father Welsh was born in Cambridge, Massachusetts, on May 8, 1882, the eighth of fourteen children of Patrick and Margaret Moran Welsh, natives of Ireland. He attended the public schools in that city and later studied at St. Charles College, Endicott City, Maryland. On September 17, 1909, he was clothed in the Dominican habit at St. Joseph's Priory, Somerset, Ohio, which, at that time, was the novitiate for the province. A year later, on October third, he made his Simple Profession in the Order of Friars Preachers at the hands of the Very Reverend F. D. McShane, O.P., Prior of St. Joseph's. He pursued the usual philosophical and theological course of studies at the Dominican House of Studies in Washington, D. C. Father Welsh was ordained to the sacred priesthood on May 17, 1916, in the chapel of the House of Studies, by the Most Reverend Thomas J. Shahan, Rector of the Catholic University of America.

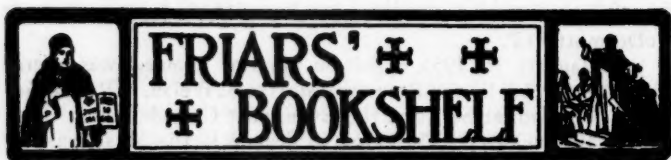
On December 8, 1917, following the customary year of theology subsequent to ordination, Father Welsh received assignment to St. Dominic's Church, Washington, D. C., where, for the next three years he served as parish priest. In September of 1920 he began a long and distinguished tenure as preacher on the Eastern Mission Band, with residence at St. Dominic's. Until a few years prior to his death, he was engaged in this distinctively Dominican apostolate, and in the course of this time he preached innumerable parochial missions, novenas, and retreats, with remarkable success, in every part of the East, South, and Midwest.

Father Welsh resided at St. Catherine of Siena Priory, in New York City, during the last twenty years of his life, where, on May 20, 1941, he commemorated the Silver Jubilee of his ordination to the priesthood with a Solemn Mass of Thanksgiving. The eminent Dominican degree of "Preacher General" was awarded to Father Welsh in recognition of his many years of fruitful preaching activity and his exemplary work in the priesthood on September 13, 1944. The degree was conferred by the

Provincial of St. Joseph's Province, the Very Reverend T. S. McDermott, O.P.

On January 18, 1954, a Solemn Mass of Requiem was offered for Father Welsh by the Reverend Martin S. Welsh, O.P., brother of the deceased, at St. John the Evangelist Church, North Cambridge, Massachusetts. Assisting as deacon in the Mass was the Very Rev. Timothy E. Shea, O.P., Prior of St. Catherine of Siena Priory, New York City, with the Very Rev. Cyril Burke, O.P., Prior of St. Stephen's Priory, Dover, Massachusetts, as sub-deacon. The eulogy was delivered by the Very Rev. Camillus Boyd, O.P., of St. Vincent Ferrer Priory in New York City. The Dominican novices of St. Stephen's, Dover, Massachusetts, were the servers and also formed the choir for the Funeral Mass, at which a large delegation of Dominican priests and Sisters were present. Burial took place in the Community Cemetery at Providence College, Providence, Rhode Island.

To Father Welsh's brothers and sisters, and to all his relatives and friends, *Dominicana* offers sincere condolences. *May his soul rest in peace!*



The Rosary: Its History and Meaning. By Franz Michel Willam. Translated by Rev. Edwin Kaiser, C.P.P.S., New York, Benziger Brothers, Inc., 1953. pp. 216. \$3.50.

"Balanced" and "orthodox" are adjectives which describe with precision Father Willam's splendid book about the Rosary. Shunning everything extreme or novel, he follows faithfully the safe current of tradition. The book is conventional in content, but far from prosaic in presentation. It breathes life into familiar doctrines, and stimulates the commonplaces of prayer with the sensation of spiritual excitement. With superb effect, it combines historical and devotional themes calculated to increase love for the Rosary by first broadening knowledge of it. Ably translated, the result is a solid, readable work, a valuable addition to rosarian literature.

As the title indicates, there are two principal sections, the first concerned with the history of the Rosary, the second with its meaning. Historically, Father Willam traces the evolution of the Rosary from its distant spiritual and scriptural sources down to the time when it assumed its present form toward the end of the sixteenth century.

The devotional section, "the story of the significance of the rosary in the light of its history," examines the Rosary as it appears in the liturgy, the teaching of the saints, the encyclicals of the popes, the language of art and mysticism. This latter part of the book has as its basic theme the formulation of what might be called the apologetics of the Rosary. The Rosary is the most popular form of prayer in the Church; it has found favor with devout Catholics the world over, regardless of racial, social, or intellectual distinctions. Yet, like everything truly great, it has always been subject to an undercurrent of attack. Father Willam explains the Rosary with definite consciousness of these adverse trends. He strikes the opposition at its most vulnerable points. The chapter, "The Rosary as Public Prayer," is particularly strong, a capable refutation of extreme liturgists and extreme individualists, both of whom find the Rosary out of harmony with their scheme of values.

The Rosary has been largely a Dominican gift to the prayer-life of the Church, and Father Willam is not slow to stress the fact. It is presented as the Dominicans have always preached it: with meditation upon the redemptive mysteries as its essence. Great Sons of St. Dominic are closely connected with its history—St. Pius V, Blessed Alan de la Roche, St. Louis Grignion de Montfort—and Father Willam avers, "The present-day rosary with its fifteen mysteries, as recited in the universal Church, is the fruit of their zeal."

It is interesting to note that Father Willam pays little heed to the Blessed Virgin's legendary gift of the Rosary to St. Dominic, and he makes no mention of the part which tradition ascribes to the Rosary in the thirteenth century conquest of the Albigensians. He merely cites, in this connection, a passage from Cardinal Shuster's *Sacramentary* which traces the legend to the fifteenth century and Alan de la Roche—in effect, a denial of the tradition. Regardless of personal preferences, no one can quarrel with the basis of this conclusion; it seems impossible to establish the fact historically that St. Dominic himself preached the Rosary. But beyond all doubt the Rosary is the special treasure of the Order of Preachers, and in this sense, it can be referred symbolically to St. Dominic as the Father of the Order. Father Willam uses this symbolism to solve the difficulty raised by St. Dominic's appearance in so many rosarian works of art: "The pictures showing the Mother of God with the Infant on a throne handing rosaries to St. Dominic and St. Catherine of Siena . . . still retain their significance even though the rosary antedates St. Dominic. The devotion to the rosary was fostered for centuries by the Order of St. Dominic, and the Confraternity of the Rosary is still entrusted to it."

L.K.

With The Bible Through The Church Year. By Richard Beron, O.S.B.

Translated by Isabel and Florence McHugh. New York, Pantheon Books Inc., 1953. pp. 243. \$4.95.

Today we find a very wholesome trend which is bringing the family back to God through prayer; principally through the family rosary which has once again become an essential part of the Catholic home. Yet another important function of family life, which has fallen into the background, is the daily reading of Sacred Scripture. The English translation of Fr. Beron's *Bible Stories* offers to the family the material for this daily reading.

This volume opens with the season of autumn, takes us through Advent, Lent, etc. until the whole liturgical cycle has been completed.

These liturgical sections contain passages from the author's *Bible Stories* which are in harmony with the current season of the year. Interspersed throughout this very attractive book are Psalms and Canticles which are in some way related to the accompanying story.

The episodes of the Bible are retold by Fr. Beron in an abbreviated form, yet he presents the main points in a very striking fashion. The introductions to the various liturgical seasons are the work of Mary Perkins who makes them a little labored by excessive moral admonitions. A special word of praise must be given to the Brothers of the Benedictine Order whose colored illustrations are used in this book. Each picture is so expressive of its signification that no subtitle is necessary.

The easy style of Fr. Beron, the selection of Biblical passages which are in accord with the liturgical year, and the abundant use of clear objective artistry make it a volume worthy of the family library.

E.B.B.

Perpetual War for Perpetual Peace. By Harry Elmer Barnes. Caldwell, Idaho, The Caxton Printers, Ltd., 1953. pp. 679. \$6.00.

The growing debate among historians as to the cause of World War II finds its most recent expression in a series of ten theses prepared and edited by the best writers that the non-interventionist, "Roosevelt pushed us into war" school can muster. Charles Callan Tansill, William Henry Chamberlain, George Morganstern, Frederick R. Sanborn, William L. Newmann, Percy L. Greaves Jr., George A. Lundberg and editor Harry Elmer Barnes let loose a near seven-hundred page blast at the "Roosevelt myth" propagated and popularized by the favored "court historians."

Professor Barnes' work, while a good bit repetitive for those few who have followed the controversy from the beginning, does succeed in awakening students of history once again to the existing conflict between the two schools of thought on the question, with both sides, strangely enough, represented by men equally advanced in historical scholarship.

A definition of terms will acquaint the newcomer with the controversy. Revisionism is the readjustment of historical writing to historical facts relative to the background and causes of the first World War. This noteworthy development in historiography turned out some of the finest historical studies of the past half century. With the appearance of Tansill's *America Prepares for War* in the middle 30s, the Revisionists succeeded to a great degree in setting aright

much of the earlier wartime lore and mythology. Their works were widely reviewed in all the newspapers, magazine book sections, the various historical quarterlies, and enjoyed respectful acclaim from some of the foremost names among American historians.

The term "court historians" attributed to the interventionist camp stems from their position of influence with the presidential administrations of the past two decades. These "court" scholars, who number among their members the likes of Henry Steele Commager, Samuel Eliot Morison, Arthur Schlesinger and William L. Langer, have had, for the greater part, freer access to the government files and records than was afforded the less popular Revisionist group. In addition they have rated first call in the many subsidized studies of the war and of the Roosevelt administration. Morison's *History of the United States Navy in World War II* is one example, which, when completed will represent a fourteen volume project requiring almost fifteen years of subsidized study. Likewise William L. Langer's three volume study of Rooseveltian foreign policy authorized by the Council of Foreign Relations Committee and produced with the aid of a Rockefeller Foundation subsidy.

The views shared by the American people as to the cause of World War II have been nourished on the fruits of the numerous books published by this group, books which have been widely disseminated and promoted for a popular appeal. It is precisely the lack of reception and the brush-off by all branches and divisions of the publishing trade administered the Revisionist school that gives rise to the most revealing and informative chapter of the book, Professor Barnes' own *Revisionism and the Historical Blackout*.

It is a most strong claim of injustice which the professor presents. The deliberate attempt to keep silent the Revisionist argument is made evident at every level of the publishing business. The author relates, "While the wartime mythology endured for years after 1918, nevertheless, leading editors and publishers soon began to crave contributions which set forth the facts with respect to the responsibility for the outbreak of war in 1914, our entry into the war, and the basic issues involved in this great conflict. . . . Requests came from the American Historical Review, the Nation, the New York Times Current History Magazine, the Christian Century, and others. Quite a different situation faces the rise of any substantial Revisionism of the second World War. The question of responsibility in relation to 1939 and 1941 is taken for granted as completely and forever settled." The effect of Revisionist writers "upon a Roosevelt-

bred generation . . . is like that upon little children being told there is no Santa Claus."

How does this historical blackout operate? Professor Barnes lists four points:

1. Denying access to public documents.
2. Difficulties in publishing Revisionist materials.
3. Ignoring or abusing Revisionist books.
4. Smearing Revisionist books.

On all four points the author shows conclusively the strikingly unfair and biased attitude of the press and publishing houses toward this minority of historical opinion. This section alone demonstrates the usefulness, moreover, the need, for this book and others like it. Unfortunately, as has been the case with previous Revisionist efforts, enthusiasm outruns objectivity in *Perpetual War for Perpetual Peace*, but considering the above-mentioned circumstances it is, perhaps, understandable.

D.K.

Church and Society. Catholic Social and Political Thought and Movements 1789-1950. Edited by Joseph N. Moody. New York, Arts, Inc., 1953. pp. 914. \$12.00.

The question of the Catholic Church's relations with the social and political organizations that surround it is a burning one, indeed. However, this is not an issue that was born and has grown to maturity in this, the twentieth century. On the contrary, the history of Church-State relations is as old as the Catholic Church itself. From the very beginnings of Christianity the Church and the State, whether Catholic, merely Christian, or even pagan, have come into close and, oftentimes, violent contact. The fundamental reason for this state of affairs lies in the fact that human beings, as creatures living in this world and destined for a life that is eternal, are members of both of these perfect societies. Because this is so, both the Church and the secular government rule immediately over separate spheres of human activity. This basic principle of Church-State relationship, however, does not preclude the fact that in some matters co-operation is extremely necessary. Down through the centuries Catholic thinkers have treated this subject with varying degrees of success and the greatest of them have laid a foundation, firmly entrenched in Scholastic Philosophy, upon which has been erected the edifice of Catholic Church-State relationship.

Because of the supreme importance of the problem, many works have been written treating, as a specific instance necessitated, these

relations either in general, or as they were found modified in a social order peculiar to a definite time or place. A work whose nature makes it more akin to those of the latter type, *Church and Society* seems to fit conveniently into a very particularized niche in the library of writings on Catholic social and political thought. The Editor states very definitely in his introduction that this work is not a history of Catholicism. But, just as definitely, he reveals that it is historical insofar as it is: "a survey of the general political and psychological atmosphere of the period (1789-1950), with local variations that influenced particular regions."

Fr. Moody makes it clear in his prefacing remarks that this volume is, what he terms, "an exploratory study," and that there is no attempt being made to prove a thesis. Through the clear and complete exposition of parallel "case histories" the Editor and a dozen other collaborating Catholic authors propose to accomplish two objects. The first of these is, "to reveal the social and political activity of Catholics, and their efforts to erect a theoretical structure that would satisfy the demands of their tradition amid the pressures of the age." It is Fr. Moody's hope that an examination and assimilation of these historical circumstances will help—and this is the second of the two objects—to spotlight a number of questions that are of particular interest today. The questions that the authors consider to be of special importance cover a vast acreage, ranging from how the Church has affected social and political developments within its area of influence, to how the Church, in its turn, has been effected by these same powerful forces.

Fr. Moody divides Catholic opinion during this period into three general categories: the Authoritarian, the "liberal," and the Christian Democratic. The gentlemen contributing to the volume examine these "opinions" as they are seen in their concrete historical relationships, and treat them, for the sake of clarity, on a regional or national basis. Each of the major European countries is examined in its turn, and, finally, concentration is fixed on the Western Hemisphere in the consideration of South America and the United States. The adequate footnotes that are accumulated in the course of examination of each particular country are conveniently placed at the end of each natural division of the book. The worth of this work is augmented by the inclusion of an overwhelming number of documents pertinent to the subject matter.

Church and Society, based on scholarship and the consequent product of much research, is generally effective in its presentation and thorough in its treatment. The section on Germany has been

described as "monumental." All are in agreement that no study of this nature has heretofore been made of Germany. The shining armor of objectivity that the Editor donned in his introduction receives a few dents in the course of Fr. Moody's treatment of Pope Pius IX, and during his consideration of present-day Spain. Finally, it should be reiterated that *Church and Society* is neither a handbook of principles nor a beginner's manual: it is, rather, an historical approach to a living problem. Therefore a familiarity with the historical era under discussion is an essential pre-requisite to full appreciation of the book. There has already been projected a companion piece to this volume—a necessary adjunct—in which Catholic social theories will be examined.

R.A.F.

The Mediaeval Church. By Marshall W. Baldwin. Ithaca, New York, Cornell University Press, 1953. pp. ix, 124. \$1.25.

The problems confronting the historian who undertakes to write of any particular period for a trained audience are many and difficult. But when such an author is presented with the task of explaining one of the most complex eras of mankind to a segment of the population which is presumed to have little previous historical knowledge, then the problems assume the aspect of a challenge. Such was the challenge presented to Marshall Baldwin by Cornell University. Perceiving the need for a new approach to European History, the University has initiated a program calling for narrative essays on different phases of the history of Europe written by experts in the various fields. Professor Baldwin accepted this formidable task and *The Mediaeval Church* is the result.

Realizing that the work of the Church is primarily spiritual, the author immediately emphasises the fact that the Middle Ages were unique in the history of the world. Christendom was Europe and Europe was Christendom, thus implying the close relationship of spiritual and secular interests. He stresses, however, that the most important and fundamental element in the history of the Church does not lie in its dealings with the secular powers. After showing the positive aspects of the Church's mission, Professor Baldwin considers the Mediaeval Church from a negative viewpoint by treating of what it was not. It was not an organization whose main consideration was the reform of society taken as a whole. Its prime interest was the individual soul. Society was the concern of the Church only insofar as society helped or hindered the sanctification of the individual. This opening section of the essay is valuable to the reader in enabling him

to understand exactly what the purpose of the author is, namely to study the Church not only as an institution, but even more fundamentally, as a way of life.

Since the resultant work is intended to be only an essay the reader must not seek an exhaustive study of the many developments which took place within the Church in the Middle Ages. Mr. Baldwin has adequately outlined and explained the influencing factors which coalesced to produce the "age of faith." The book is marked by its obvious scholarship, critical analysis and objective approach, three important factors which blend perfectly to give the reader an authoritative introductory study. *The Mediaeval Church* is a brilliant addition to the store of historical inquiry, and receives the enthusiastic indorsement of this reviewer because of its erudition, clearness of style and fully self-explanatory text.

T.K.

The Less Travelled Road. By Rev. M. Raymond, O.C.S.O. Milwaukee, The Bruce Publishing Co., 1953. pp. viii, 250. \$3.50.

In this day and age more and more Catholic American youths are turning to the contemplative religious life. In his latest book, Father Raymond unfolds the life and labors of one American youth whose name was to become synonymous with the rise and growth of the major institute of contemplative life in the United States. The youth was Frederic Dunne, later to be known as Dom Frederic Mary Dunne, O.C.S.O.; the institution, The Abbey of Our Lady of Gethsemani.

Father Raymond brings to the public for the first time a biographic survey of Gethsemani's first American Abbot. While an introductory chapter vividly re-creates the last hours of Abbot Dunne's sojourn on this earth, it is the author's insight into the "physical and spiritual heredity" of this man of God which sets the tone of the entire book.

Beginning with the exploits of Captain Hugh Dunne, U.S. Army, and his subsequent marriage to a devout Alsatian Protestant girl, Mary Lois Stenger, later an even more devout Catholic, the story runs its course to Frederic's birth. It is evident that he came from good stock and the contribution of his parents revealed itself in a depth and strength of character that was to serve him well in his future role as leader of men and servant of God.

The sections treating of Frederic Dunne, the Trappist, are a concise history of Gethsemani and the part he played in its growth. When he was elected Abbot in 1935, the mother house of Gethsemani had

70 members and controlled two other monasteries housing less than 120 monks. At the time of his death in 1948, Gethsemani was housing 172 religious and two new foundations had been completed with plans for two more. Those foundations were made. Within two years of his death the mother house then held 270 men within its walls and the United States could boast of ten Trappist monasteries with a combined personnel of a thousand men. This was the material achievement of Dom Frederic's life. The fountainhead of this monumental effort undoubtedly is found in Abbot Dunne's spiritual prowess.

Anyone who has read any of Father Raymond's books must realize that he is one of the most potent forces in Catholic literature in America today. More need not be said than that he knows how to write and he knows what to write. As in his highly successful novels, he has written an extremely enjoyable and enlightening book. Most of all, he has written for the Catholic layman a book that will give an insight into the Trappist way of life, a way of life that surely leads to God.

Even though there has been a great religious trend in this country in the last ten years, there is room for a yet greater awareness that our All Merciful Creator is a Just God and that justice implies the rendering of a debt. We owe worship and adoration to God. Father Raymond has shown how each Trappist monk spends his entire day in rendering to God the things that are due to God. It is not necessary, nor feasible, that we all become Trappists, but certainly there is an abundance of knowledge to be gained from studying their life and trying to adapt some points of it to our own. J.J.

The Riddle of Konnersreuth. By Paul Siwek, S.J. Translated by Ignatius McCormick, O.F.M.Cap. Milwaukee, The Bruce Publishing Co., 1953. pp. 228. \$3.50.

When man's mind is confronted by the mysterious, he must make one of two judgments: this fact can or it cannot be explained by the forces of nature. If he is unable to say with certainty that the phenomenon is caused naturally or supernaturally, then an investigation ensues. And so it is with the *Riddle of Konnersreuth*, which confronts us today. The wonders involving Theresa Neumann call for an impartial critical analysis.

Father Paul Siwek offers such a scientific study, written in the light of findings made by modern medicine and experimental psychology. With the prudent procedure of the Church as his model, he

attempts to explain the facts of the case. The author is motivated to employ good method and adequate criteria so that what he has "to say on the subject of Theresa Neumann may help in evaluating similar cases."

Although the reader may not agree with all the conclusions of this book, he will appreciate the caution that is demanded. If God is intervening so as to suspend the laws of nature, then the miraculous deeds may have apologetical value; but if He is not, the Church must not be exposed to the ridicule of her enemies. Furthermore, people should not pay to Theresa the veneration that is due the canonized saints. There is no *necessary* connection between sanctity and charismatic graces, even when these are established as such.

This investigator presents a strong case against the alleged supernatural causality of Theresa's prophecies and the cures reputed to her. But he falters concerning the stigmata. Arguing from analogous cases in which hysteria was associated with phenomena comparable to those at Konnersreuth, he theorizes that Theresa's hysteria causes her stigmata. But several pertinent facts are not yet clearly established: Is she really hysterical? Is hysteria sufficient to explain her wounds? Is her prolonged fasting an incontestable fact? Superficial reading might lead to the erroneous conclusion that emotional instability is a necessary condition for the stigmata.

The book may be read with profit by those who are willing and able to follow a line of thought through much psychological data and numerous facts. Fr. J. H. Van der Veldt, O.F.M. ("An Evaluation of the Konnersreuth Controversy," *American Ecclesiastical Review*, July, 1953), sums up well the results of such an investigation as Fr. Siwek's: "The attitude that seems to recommend itself concerning the happenings in Konnersreuth, is one of wholesome skepticism—which, however, does not imply naturalism." M.J.

Art and Life. By Florence M. McIntyre. Memphis, Tennessee, S. C. Toof and Co., 1952. pp. 198.

This book is partly biographical and partly critical. Its author has unselfishly devoted her life to the promotion and teaching of art in Memphis. Her first two chapters are autobiographical. Educated under such eminent artists and teachers as William M. Chase and Robert Henri in painting, Lorado Taft and Bruno Zimm in sculpture, she was the first director of the Brooks Memorial Gallery in Memphis, from 1916-1923, and since then has directed and taught in art schools in the same city.

The major part of the book is concerned with biographical and critical sketches of American painters, etchers, and sculptors of the late nineteenth and early twentieth centuries, making it a handy reference guide to the leading artists of this period. The longest chapter is on James M. Whistler and Joseph Pennell, the great American illustrator, close friend and "Boswell" of Whistler. The account of Pennell's life and work is the most valuable and interesting part of the book. In Miss McIntyre's opinion Pennell was not only a great etcher and lithographer—the equal of Whistler; he was also an accomplished writer—a biographer, historian and critic of art. She gives a sensitive appreciation of some of his etchings and lithographs as well as several original and amusing anecdotes of her meetings with him on various occasions.

Appended to this chapter on American etchers are short explanations of the various kinds of prints and how they are made: engravings, etchings, dry-points, lithographs, etc. These add to the reference value of the book.

In her last chapter Miss McIntyre makes a forthright condemnation of modern art. She holds that art should represent life and should uplift the soul by presenting noble ideas. Modern art is evil because it does neither. It is non-representational, morally and artistically destructive, materialistic, and atheistic. Much of it is communist or communistically inspired and influenced. To oppose this plague and to present the artists she loves—especially Pennell—to the present generation, Miss McIntyre has written this work. The Catholic reader will especially approve of her defense of representational art and of moral and religious values in art. L.W.

Caruso: The Man of Naples and the Voice of Gold. By T. R. Ybarra. New York, Harcourt, Brace and Co., 1953. pp. 315. \$4.50.

Enrico Caruso has won a place in contemporary American history; his name is still heard, his influence felt, his death mourned. Mr. Ybarra fills the need for a reliable biography for younger Americans who, without having actually seen or heard Caruso, still look upon him as the best of the operatic tenors.

The life of Caruso is put before the reader frankly and informally. Quite naturally, his musical career is treated in great detail: his birth at Naples; his early struggles; his rise to the position of leading tenor of Italy; the conquest of Europe and South America, climaxing in the undisputed leadership at the Metropolitan Opera. Moreover, the person of Caruso is uncannily captured and portrayed.

This man who sang and acted his way into American hearts lives before the reader. Mr. Ybarra has presented the rare biography which gives the life history and, also, transmits the personality of the subject.

One facet of Caruso's life, however, seems neglected. His attitude towards religion and morals leaves a question in the reader's mind, all the more since Caruso is so manifestly upright and candid in everything else. That this should be passed over by the author (and by other biographers, too) is regrettable.

Caruso is but the latest in a long series of biographies of the tenor published since his death. Occasionally, Mr. Ybarra achieves a masterly style, at other times, he betrays his newspaper background. However, the light and pleasant style, the humor and the pathos of a fascinating man's life combine to make an enjoyable book.

E.G.B.

The Easter Book. By Francis X. Weiser. New York, Harcourt, Brace and Company, 1954. pp. 224. \$3.00.

The splendor of Easter Sunday and the triumph of its message of joy has gained for this day the title of "Feast of Feasts." From the earliest centuries of the Christian era down to the present time, the glory and beauty of the day of Christ's Resurrection have been manifested by liturgical and popular celebrations. In *The Easter Book* Father Weiser explains the origin, history, and oftentimes little known meaning of many of the customs and practices with which the Lenten and Paschal Seasons are adorned.

The author discusses the "spring lore" of pre-Christian times and points out its role as the pagan ancestor of many popular traditions of Lent and Eastern. He considers the ever familiar custom of the pre-Lenten carnivals and tells of the origin and variations of the Mardi Gras festivities. The distribution of ashes on the opening day of Lent is shown as a remnant of the sackcloth and ashes worn by public sinners during the Middle Ages, and the modern rulings on fast and abstinence are compared with the more rigorous laws of the early Church. The customs and inspiring liturgical services of Palm Sunday and Holy Week are described in some detail. The final chapters of the book treat of the "Feast of Feasts" itself, and examine its music and the age old traditions which do much to enhance the grandeur of the Paschal Season.

The story of Easter is written in a lively and almost conversational style which does much to catch and hold the interest of the

reader. Each of the chapters of the book is prefaced with a pen and ink illustration of the subject matter to be treated therein. Although *The Easter Book* is simple in its manner of presentation, it is the result of much scholarly research, as is proven from a glance at its bibliography.

An understanding of the significance of the liturgical practices and familiar customs of Lent and Paschaltide is a great aid to a more fruitful celebration of the feast of the Resurrection. Father Weiser has done much to explain the meanings of these Easter traditions. *The Easter Book* is to be highly recommended. T.R.P.

Fruits of Contemplation. By Victorino Osende, O.P. Translation by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wisconsin. St. Louis, B. Herder Book Co., 1953. pp. 338. \$4.75.

In these times, when the charity in many hearts has grown cold, and confusion, mistrust and fear grip the hearts of men, the world is in great need of that unity which many so earnestly seek. Unity must be first *in* men before it can be *among* men.

Father Osende here presents us with a treatment of the spiritual life, the theme of which might well be called unity. Each of the fifty-seven chapters are in themselves a unified whole comprising a complete meditation. The purpose of the first few chapters is to show the oneness and simplicity of the spiritual life, as against man-made complications, distinctions and divisions. This unity is portrayed in the unity of grace. Just as the grace of the spiritual life is essentially one, so also is that life itself. That same grace may have a diverse mode of operation, being differently communicated to one, and differently received by another, but it is the same spirit working all in all. The author, conscious of the *necessary* distinctions to be made for the purpose of direction and the diverse states of life, warns of the errors and disastrous results which follow from making *absolute* distinctions in the spiritual life. Following these errors many souls would remain in the state of the beginner and never attain the true perfection of the full supernatural life which is proper to mysticism. Lest the word mysticism be misunderstood, and be conceived as those extraordinary graces granted only to a few, Father Osende explains the difference between extraordinary mystical graces and those ordinary mystical graces which are the portion of the vast majority who follow this more excellent way.

The body of the book is composed of many short chapters which treat profoundly, yet simply and clearly, of many considerations on

the road to perfection. There are chapters on, The Shortest Way, Transformation in Christ, Why There Are So Few Saints, Prayer and Perfection, The Peace of God, The Reign of the Sacred Heart, which we point out to show the tenor of the fifty-seven excellent essays contained in this work. The whole book breathes a spirit, not only of a profound theologian, but also of one who has tasted and seen that the ways of the Lord are sweet. We highly recommend this masterpiece on the spiritual life to all who are anxious for a more perfect life and are looking for a sure guide. A.C.F.

Ethics and Facts. By J. Messner. St. Louis, B. Herder Book Co. pp. 327. \$4.00.

Long ago Adam committed a sin of self-will. One of the ways God punished this revolt was to allow man's lower appetites to rebel against his reason. Since that day we have had to vigorously convince ourselves of the fact that only by the restoration and maintenance of the true natural subordination of matter to mind can we hope to attain inner harmony and peace. The present work is a powerful reiteration of the many aspects of this seemingly self-evident yet little understood truth.

The book may be considered as a collection of five ethical monographs on the most dynamic driving forces acting within us and upon us. The chapters treat of these powers in the order of their vehemence rather than according to their human dignity: "The Sex Impulse: The Impulse toward Happiness; The Impulse toward Liberty; The Social Impulse; The Cognitive Impulse."

Chapter one is exceptionally well done and gives a splendid indication of the worth of the book. It begins with the principle objections of teen-agers against the reasonableness of chastity and purity. The objection runs—nature itself demands the free enjoyment of sex and the recent findings of science seem to support this natural urgency. They are not looking for the answers in dogma, but seek something which is as close and clear to them as their natural urgings.

Dr. Messner, grants their premise that the sex impulse is the most passionate force in their young lives. Since it does have this dynamic pull in personal life, then it must be admitted that when "rightly" directed and nurtured, there is no greater physical force for the development of strong character. By the same token, when "misdirected," it infallibly has the most destructive effects on the formation of a healthy personality. With amazing practical skill, the author proceeds to develop this argument of personality construction

or destruction. Once this point is proved, he extends the same principle to show its inevitable consequences in family and social life.

The other chapters proceed with much the same erudite practicality. The work is recommended to all who are interested in correct self-direction. Confessors and directors of youth will find *Ethics and Facts* an invaluable aid in understanding and helping those seeking their advice.

T.J.S.

General Education and the Liberal College. By William F. Cunningham, C.S.C., Ph.D. St. Louis, B. Herder Book Co., 1953. pp. xviii, 286. \$4.00.

Father Cunningham has been active in American Catholic education for more than thirty years. His latest book is the crystalization of the thoughts and ideas of a number of Catholic educators who have been working for more than a decade on pivotal problems of higher education.

The outstanding feature of this excellent study of the philosophy of Catholic liberal education is the broad scope of issues raised and the sound balance with which suggested solutions are presented. This is a well-planned work, one which succeeds admirably in avoiding the pitfalls of extremist positions. As to scope, the book considers educational goals (Part I), the curriculum (Part II), and method and administration (Part III). In Part I, a survey of liberal education in our American democracy is followed by a profound exposition of the true aim of all education developing the whole man in a whole world. Finally, the role of the college in liberal education is outlined. Part II offers a philosophical approach to the curriculum, and a lengthy delineation of liberal studies and disciplines in a properly integrated curriculum. Several very practical problems are taken up in Part III, which considers the several roles of teacher, administrator, and student, and presents a challenge to Catholic liberal education of the future.

The author has given us much to ponder over and has certainly enriched the literature of the philosophy of education by a fine, Catholic-toned study. With much of what is here proposed we would heartily concur, but a few adverse criticisms seem in order. The complaint that the author "has never seen how this integration (of the college curriculum) is brought about through the formal teaching of theology and philosophy" (p. 89), has been deprived of its force since the appearance, in May, 1953, of the proceedings of the 1952 workshop in higher education at Catholic University. Several statements

in the sphere of pure philosophy and theology are put very awkwardly. Theology, not philosophy, is the "crown of all the studies," and so should be in the "crown position" (p. 120). It is rather startling at this stage to be told that "theodicy, psychology, and cosmology are departments of special metaphysics" (p. 138), or that "ethics should be specifically provided for so that the student may know the fundamental principles of all three of the eternal verities, the good, the true, and the beautiful" (p. 139). It sounds wonderful, but it isn't ethics. The course described on pp. 147-49 is certainly very far from the Thomistic ideal of theology as a discipline. The author is slightly confused in his division and definition of the intellectual and moral virtues (pp. 226-7; 236).

Of course, a number of strictly educational points developed in the book could also be challenged. But in spite of disagreement on these and other issues, the book deserves a wide and appreciative audience.

J.P.R.

The Analogy of Names and the Concept of Being. By Thomas de Vio, Cardinal Cajetan. Translated by Edward A. Bushinski, C.S.Sp., S.T.L., in collaboration with Henry J. Koren, C.S.Sp., S.T.D. With Introduction and Notes. Pittsburgh, Duquesne University Press, 1953. pp. x, 93. Paper \$1.50, cloth \$2.25.

The doctrine of analogy is a fundamental, although difficult, condition for the correct understanding of philosophy and theology, especially since it helps us steer a safe course between the Scylla and Charybdis of univocacy and pure equivocation in our knowledge of God. Because of its fundamental importance St. Thomas frequently uses the words, and more frequently, the ideas of this doctrine.

Unfortunately, however, the Angelic Doctor did not write an explicit treatise on this subject. To fill this need, a Dominican friar, Thomas de Vio, during the summer vacation of 1498, wrote a short work that has earned a place as a classic treatment of this subject. This friar, known more commonly as Cardinal Cajetan, followed closely the mind of St. Thomas, and gave us a unified and clear treatment of what the Angelic Doctor had treated only in passing.

Cardinal Cajetan wrote in terse, precise Latin. This factor, along with the difficulty of the subject matter, sometimes makes his book quite difficult to read. To make this excellent work more available, Fr. Bushinski undertook the praiseworthy task of translating the book into readable and accurate English. On the whole, he has accomplished his task very successfully and deserves our praise and thanks.

There are, however, certain flaws in the translation. One concerns the rendering of technical expressions into English—certainly a difficult task. First of all, it would be good to give the original of these expressions in a footnote, especially when there could be room for doubt. It does not seem advisable always to translate *esse* as *to be*. For example, the expression *secundum esse tantum* could be more suitably rendered *according to existence only* or *according to being only* rather than the somewhat awkward *according to 'to be' only*. The word order in some places is somewhat artificial, as on p. 15: "Analogous by attribution are those things which have . . ."

A second work of Cajetan's, *The Concept of Being*, is included as an appendix. The value of the book is considerably increased by the addition of many notes. It also contains an interesting introduction to the life and works of Cajetan, a bibliography, and two indices. Physically, the book deserves a word of praise, for the format and binding are attractive.

This book should be in the libraries of seminaries and colleges.

In spite of minor flaws, the translation is a notable contribution to the store of philosophical classics in English. We recommend it to all serious students of philosophy and theology. J.H.

Keys to the Third Floor. By Philip E. Dion, C.M. New York City, Joseph F. Wagner, Inc., 1953. pp. 188. \$3.50.

Fr. Dion's purpose in writing this book is to aid religious to discover more of the meaning behind their religious life. From the very first chapter it is evident that the author has a great familiarity and sympathy toward human nature. It is with this keen knowledge that the priest-author constructs his house with three floors.

The classification into three groups corresponds to the three states of religious advancement. Those on the ground floor are the selfish souls who enjoy receiving but are reluctant to give anything; the middle floor is occupied by those who do exactly what they are assigned and nothing more; finally, the top floor, the penthouse of peace, is high above the things of the selfish and narrow-minded. On this floor true Christian charity reigns because the inhabitants live by faith. Later in the book these three types form the basis for many of the examples which are used to characterize persons living in God's world and more especially in the religious vocation of community life.

The merits of this work are many. Its wholesomely simple language is fortified with lively concrete examples. In its principles the book teaches nothing new, but it does give the religious who is

already acquainted with the means and end of his or her community, a sense of balance and proportion. The author leaves the personal application to the religious, but to his credit he forcefully and unmistakably insists that means are but helps to attain the end and that the two must never be confused.

The chapter entitled "Obedience" is very well expressed. Once again the author claims no original doctrine, but he fosters a clear and true conception of a fundamental element in religious life which will be of benefit to every follower of Christ. J.E.

A Treasury of Early Christianity. Edited by Anne Freemantle. New York, The Viking Press, 1953. pp. 625. \$6.00.

In an effort to create a wider interest in the writings of the early Fathers and their contemporaries and to show the value and worth of the work done by these men, Miss Anne Freemantle has compiled selections of various writings from Christian Antiquity. Her selections are well chosen for in them we see the gayety as well as the seriousness of these men who changed the world. As it is stated in the Preface ". . . if anyone—from lack of opportunity, perforce or deliberately—passes up the whole first seven hundred years of Christian life and letters, he is neglecting an irreplaceable source of nourishment and delight."

This treasure chest is divided into seven compartments. "The Christian Ideal," includes letters and epistles about the kind of person one should strive to be. In the section entitled "Martyrs," we see the courage and perseverance of some of these early Christians. The third part contains "The Arguments: Attacks and Apologies" which embrace testimony of pagans as well as Christians. This is followed by the "Definitions," that is, the Creeds, Councils, development of Dogma and the Christian reaction against heretics. Sections on "The Life of Prayer," "The Monks" and "Poetry" conclude the rest of the work. In order to acquaint the reader with the Fathers and other contributors, each of their works is introduced by a brief biographical sketch.

The Introduction by Miss Freemantle is itself a treasury. In thirteen pages she scans a period of seven hundred years of primitive Christian life, showing the spread and growth of Christ's Church in all parts of the known world, and the struggles, problems and hardships endured in those early stages. This introduction is masterfully written and is a great aid to a genuine appreciation of the book.

The title of the book adequately expresses this reviewer's conviction as to the content and worth of this compilation. B.St.G.

The Word. By Adrienne Von Speyr. Translated by Alexander Dru. New York, David McKay Company, Inc., 1953. pp. 159. \$2.50.

Written by an eminent convert, *The Word* is a book of profound meditations based on the Prologue to St. John's Gospel. Dr. Von Speyr, who entered the Church after many years of study and meditation upon the Scriptures, possesses a remarkable insight into the mysteries of the Faith. While many of her statements, taken individually and out of context, smack of the heretical, nevertheless, if understood within the framework of the whole treatment of a particular passage, they are quite orthodox. Treating Revelation, the Trinity, the Church, the Sacraments, Faith, Hope and Charity, her commentary on the Prologue is in reality a commentary on the whole of Christian life.

Because of the penetration with which the author delves into the meanings of such characteristically Johannine expressions as the Word, light and life, the work calls for careful reading. The book will have little appeal and less value to the average reader who will be unable to follow the soaring thoughts of this talented woman. For those of a logical turn of mind who are able to bring a concentrated interest to a subject, *The Word* is highly recommended as a work to be read, and far more important, as a book to be meditated upon.

T.K.

The Mind of the Middle Ages. By Frederick B. Artz. New York, Alfred A. Knopf, 1953. pp. 550. \$7.50.

Any treatment of the Middle Ages is of interest to Catholics. "Here the Church is a powerful agent in the preservation of elements of a civilization that is older than herself . . . it is not without importance that only through the Church are very many of those elements preserved." With these points in mind a Catholic looks to Mr. Artz's book with expectancy.

The Mind of the Middle Ages has attempted to cover many centuries in a short volume. As the author comments in the preface, "The account is inevitably very succinct. . . ." He has condensed into some 450 pages the years between 1-1500, plus a short sketch of the period preceding the Christian era. He divides the book into two main sections: the dominance of the East, which takes in the years up to 1000 A.D.; and, the revival of the West, from 1000-1500 A.D. From the very fact of the number of years treated the reader must not expect a deep penetration of any one period, and the author frankly admits, "every section of every chapter could be expanded into a book."

Any student of this age realizes that it was a complex era. It defies complete understanding if one does not acknowledge the religious roots which made it renowned as "the age of faith." The religion of the period was thoroughly supernatural. For the Catholic, the points of the Gothic cathedrals rising majestically into the heavens in acknowledgement of man's devotion to God are significant symbols of an all prevailing faith. But Mr. Artz seems to have missed this supernatural undertone. Truly, he acknowledges it in words, but not as something essential to the age itself. In speaking of the sixth century and the work of Gregory the Great, he says, "... the church took over legends and superstitions and ways of feeling and thinking to create a new type of religious syncretism often removed from the syncretism of the first four Christian centuries." (p.191) In treating of the early days of the Church, he seems to place his "brief dogmatic formulations" as facts rather than as theories which in most part could not be accepted by Catholics. In this regard the *Catholic Commentary on Holy Scripture* would be of great use to show that these are but theories and that there are solid arguments to the contrary.

Mr. Artz has given great recognition to a number of Dominicans. However St. Thomas Aquinas seems to have been grossly misunderstood. The author appears to have cursorily glanced through the Angelic Doctor's greatest work, the *Summa Theologiae*, and failed to recognize it as theology, and not philosophy. It is difficult to see how even a fair sampling of the *Summa* could lead to the conclusion that, "The whole is over-rational and the premises are never adequately examined." (p.263) The same tendency to make sweeping denunciations is again evidenced (p.316), "Mediaeval men commented on their learning endlessly, but rarely doubted anything. Their learning was, at once, too rational, too disputatious, and too dogmatic."

There is no doubt that Mr. Artz has attempted a great work. But the project was undermined by the author's spirit of naturalism which is altogether foreign to the "age of faith." *The Mind of the Middle Ages* therefore suffers by comparison with the classical works of Philip Hughes and Christopher Dawson on this Golden Age of Christianity.

T.M.

Mary Tudor. By H. F. M. Prescott. New York, The Macmillan Company, 1953. pp. 439, including illustrations, lists of authorities and index. \$5.00.

Reaching back into the past to recreate the image of a living personality authentically set against the detailed background of a given period of history is the challenge set before the biographer.

With all the skill and scholarship of a first-rate historian further enhanced by a sensitive eye for color and detail, Miss Prescott has produced an outstanding work of historical criticism and accuracy in her dramatic presentation of the life of Mary Tudor.

This is the story of the woman who ruled England from 1553 to 1558 and came to be known in the pages of history as "Bloody Mary." With a deft hand the author traces the ups and downs of Mary's early years, painting at the same time a delicate portrait of her mother, Queen Catherine, who so profoundly influenced and molded the character of the future sovereign. Henry VII's dreams of a male heir led to an infamous series of events which caused Mary untold heartache and anguish. Helpless and alone in an atmosphere of fear and foreboding she withstood the crafty efforts of the Council to deprive her of the Mass and the sacraments. What little power of persuasion she had rested on the thin thread of security which her uncle Charles V of Spain, the Holy Roman Emperor, extended to her by way of threats to her persecutors. With a woman's understanding, Miss Prescott gives a sympathetic and revealing description of these years of emotional upheaval which Mary underwent. It is in her day of submission to her father's unrelenting pressure that we see in Mary's personality the effects of the long struggle and the power of the author's pen to penetrate to the core of human feeling. "When it was done she was smitten by horrible remorse. . . . But she, in a fit of amazed panic, had been false to her mother and to her mother's Church. She knew what she was doing when she made her surrender. I believe that she never forgot it, and that in every crisis of her life afterwards she remembered it, and in the shadow of that memory made her decision. She never could, now or later, weigh reason of state against reason of state; she could only try, groping and fumbling, to find out what was right for her to do, as a single human soul, like any other, before God's judgment seat, and then to do it, regardless of the danger, regardless of wisdom, deaf to argument or persuasion, not daring to compromise or turn back, because once in her life she had known what was right, and had not done it."

As Queen, Mary stood courageous and unafraid of any of her royal councillors. But in setting her will firmly against the reformers, she also closed her ears to some very prudent advice. Miss Prescott does not write as an uncritical historian or as a Catholic apologist but with unprejudiced judgment makes understandable many of the political errors of Mary's reign without excusing their lack of judgment or diminishing their severity.

First published in 1940 under the title of *Spanish Tudor*, the present work is an enlarged and revised version of the original with a considerable amount of new material utilized in the preparation of the re-issue. It is written in the same delightful style as the absorbing novel *The Man on a Donkey* which enjoyed a wide popularity among all classes of readers. *Mary Tudor* is the story of one of the world's truly controversial figures, which though written with historical precision, reads like a novel. Enlightening and enjoyable, it will find a place of rank among the historical works on the sixteenth century.

A.D.

Beyond Containment. By William Henry Chamberlin. Chicago, Henry Regnery Co., 1953. pp. vi, 406. \$5.00.

Beyond Containment does for the mind what good food does for one's body: it nourishes, strengthens and satisfies. The cold war, that test of strength between Russia and the free peoples of the world led by the United States, dominating as it does and determining all other international issues, is, for all its towering importance, a rather baffling subject for most Americans. *Beyond Containment*, better than any other book I know, crystalizes all the various elements of the problem, tags them, evaluates them, and wraps them up for ready handling. It is a first-rate example of crisp thought expressed in forceful and responsible terms.

The author who has been writing on Russia for over 25 years, is a member of that small group of men currently vocal in the field of history who believe that America's first responsibility is to America. He is no Johnny-come-lately as an analyst of world events, and his knowledge of Russia and Communism is rooted in twelve years residence in the Soviet Union as a journalist. His book is substantially a warning that America is still not really alert to the implacable war that Russia is waging against us. Implacable is the word Mr. Chamberlin continually uses, and the reader will appreciate its appropriateness when he finally lifts his head up from the succession of arguments that Mr. Chamberlin has marshalled. No matter what the twist in tactics, every move of Russia is dedicated to our destruction, and every move of Russia derives its morality from this end. This is a grim fact with which we are vaguely familiar; there is no vagueness left after reading *Beyond Containment*.

Mr. Chamberlin explains in very simple, clear language the psychological and historical background for the Russian tendency toward "black and white thinking," Russian contempt for moderation, Russian fascination with the idea of Utopia. The Russians are true

fanatics, who, in Bishop Sheen's phrase, "have stolen the Pentecostal fires." Their diabolical apostolate is not hindered by any opposition enjoying freedom of speech and assembly. Russia consequently has an enormous advantage over Western civilization which may one day be convicted of tolerating, to its own destruction, the irresponsible utterances of those whose sympathies lie with the proven enemies of human liberty.

There is so much valuable material in this book that it is possible here only to hint at it. The chapter on the Ten Fallacies about Communism is splendid. The author shows the nonsense in such recommendations as "The only way to meet the communist challenge is to create a better social and economic order"—as if Communism were winning on its merits in the first place. In another connection he distinguishes the sense in which the often-encountered remark, "Communism is an idea and you can't destroy an idea with force" has some verification in history and the other sense in which it is just gibberish. The reader, incidentally, will note time and again this devotion to distinctions and definitions that makes Mr. Chamberlin's writing perfectly clear. "Anti-anti-Communist," for example, Mr. Chamberlin defines as one who devotes five or ten percent of his mental energies to denying any sympathy for Communism and the other ninety or ninety-five percent to demolishing any plans for meeting the Communist challenge here or abroad!

Mr. Chamberlin evaluates the aid the United States may expect of the U.N.—practically none; the steps the free countries can and should be taking offensively against the countries behind the Iron Curtain; (in this connection he might have pointed out that perhaps the best work being done in this regard is being achieved by organizations that are financed by private individuals, not the government!); and he urges that all anti-Communist groups, regardless of the motives of their opposition, be organized and exploited. The stakes in this fight are too fundamental—human freedom and the dignity of man created to the image of God as against slavery and the plowing under of all that western civilization has so painfully developed over more than two thousand years—the stakes are too big to quibble about minor differences.

Beyond Containment is strongly recommended.

P.G.

My Friends The Senses. By Charles-Damian Boulogne, O.P. Foreword by Gerald Vann, O.P. New York, P. J. Kenedy & Sons, 1953. pp. 206. \$3.00.

Fr. Boulogne had a very particular audience in mind when he

wrote the present work. This audience is composed of those who "judge the senses by the moral difficulties they stir up" and who "speak of the body as if its very presence were an obstacle, even a scandal . . . responsible for all one's troubles." However, the book is by no means limited to this one general category of persons, but may be read with profit by all who seek a fuller knowledge of the role of the body in daily life.

To dispel the ignorance concerning the senses and to stress their importance and function in helping one toward salvation, the author regards the senses as "friends" and treats them in this light. Here no Victorian prudishness is shown toward these most necessary instruments. Rather they are discussed frankly, but reverently, and are shown in their true relationship to the soul of man.

The five senses—sight, hearing, smell, taste, touch—are treated under three general headings—Grasping from Afar; Direct Contact, and the Body in Action. While covering completely the entire realm of sensitive and physical activity, Fr. Boulogne makes no attempt to initiate a formal study of the moral problems arising from the senses. He has proposed to enumerate their positive aspect, showing their value and the joys to be acquired through them. Each sense is treated in detail and is seen to be good by its very nature. As they come from God, the senses are good and are made instruments of sin only at the bidding of man's will.

At first glance the subject matter might seem to be dull and tiring; but the vivid and simple style of the author makes *My Friends the Senses* a valuable and enjoyable book, amply rewarding to any reader.

R.R.

The Life of Archbishop John Ireland. By James H. Moynihan. New York, Harper & Brothers, 1953. pp. xii, 441. \$5.00.

It is a general rule which still rings true to say that serious literary effort requires a more or less stable state of affairs. This fact is most evident in the field of American Church History. With the exception of the few standard works produced during the nineteenth century, the burden of recording for future generations the trials and accomplishments of the pioneer Catholic prelates has been left to the modern writer. And justly so, since the nineteenth century was largely a period of unrest for the Church, a time of adjustment to new conditions and problems, an era of firmly establishing an infant Church in this sprawling new Republic of the West. Thus the past three decades have seen steadily increasing efforts to portray the leading figures to whom so much is owed by the modern American Catholic.

The latest addition to the ever growing library of American Church History is *The Life of Archbishop John Ireland*.

The early days of Ireland's childhood and the first years of his priesthood are treated in a very summary fashion as if the author were anxious to get to the real study of his subject. However, one striking incident is recalled which serves to indicate the impetuosity and spontaneity so characteristic of many of Fr. Ireland's later actions. While serving as a chaplain in the Union Army, we are told that Fr. Ireland, on one occasion noticed that his men were short of ammunition in the heat of a battle. Thereupon, he feverishly ran up and down the battle line distributing bullets to the weary troops. The author has elected to treat the complex life of this amazing Churchman in the form of essays rather than in a strictly chronological order. And although this system has its definite disadvantages, nevertheless the scope and variety of Ireland's many activities amply justify its use. The Archbishop is considered as colonizer, definer of the role of the Church in American life, adversary of the spirit of Nationalism, staunch advocate of social reform, as an educator, statesman, churchman, etc.

Msgr. Moynihan has succeeded in capturing the spirit of John Ireland in all its greatness, in its triumphs and failures. This was no small accomplishment for the "Apostle of the West" is one of the most controversial figures which the American Church has produced—loved and revered by his many friends, disliked and feared by his enemies. The author makes no attempt to gloss over the mistakes which Ireland made. He has brought an inquiring and honest mind to the study of the Archbishop, coupled with industry in finding the facts and skill in interpreting them. The resultant product of these praiseworthy qualities has been an accurate and reliable account of a great man. *The Life of Archbishop John Ireland* is an engrossing and fascinating work which cannot be overlooked by anyone who wishes to understand and appreciate the Catholic Church in our country.

T.K.

Shepherd's Tartan. By Sister Mary Jean Dorcy, O.P. New York, Sheed & Ward, 1953. pp. ix., 179. \$2.50.

Sr. Mary Jean Dorcy has written one of the most refreshing and delightful books on convent life to make its appearance in a long time. It is an attempt to explain in easily understandable language the attraction which draws a girl to embrace the religious life. The work is partly autobiographical and partly a series of pertinent comments on life in the convent.

Shepherd's Tartan will be of value both to the lay person and to the many communities of Sisters who are laboring so well in the service of almighty God. Parents in particular will appreciate the chapters, Home on the Range and Poor Bandaged Children of Eve, in which the author presents the daily comedy and drama attendant upon the teaching and care of children. Perhaps some readers may take offence at the light manner in which Sister treats of many of her subjects, but if they look behind this facade with an open mind, they will gain much insight into one of the most important elements in the religious life—the ability to be a good religious without being of a doleful demeanor. The lay person will receive much interesting and informative knowledge on matters which seem so strange and mysterious to them. Sisters will enjoy the book, recognizing many of the incidents as being applicable to themselves and to their communities.

Sister Mary Jean Dorcy demonstrates a ready and lively wit in detailing many of the situations; and an eminently practical approach to the more serious side of religious life. The style is free without being frivolous; humorous without being ludicrous. *Shepherd's Tartan* is highly recommended to any Catholic reader who would know more about the life of a Sister, written by a religious who is certainly qualified to discuss the subject. E.K.

The Theology of the Spiritual Life. By Joseph de Guibert, S.J. Translated by Paul Barrett, O.F.M.Cap. New York, Sheed and Ward, 1953. pp. iv, 382. \$4.50.

This book is a translation of the third edition of *Theologia spiritualis ascetica et mystica* by Fr. de Guibert, Professor of Ascetical and Mystical Theology at the Gregorian University. His death in 1952 left unfulfilled the author's proposal to write a more complete treatise, but the present work is sufficient to do honor to his name. As Fr. Barrett states in the Preface, "Theological accuracy, unrelenting logic, virile devotion and practical common sense here blend to make a book that cannot fail to hold, to teach and to inspire."

The book is divided into seven parts: 1) Introduction 2) The Nature of Spiritual Perfection 3) Inspiration and Gifts of the Holy Ghost and the Discernment of Spirits 4) Man's Co-operation with God in the Spiritual Life 5) Mental Prayer 6) Degrees of the Spiritual Life 7) Infused Contemplation. The inductive method predominates and therefore the unity of the treatise is somewhat diminished. Yet such a diversity of viewpoint is needed. For as the author points out, although the person seeking perfection must ordi-

narily follow one school of spirituality, still the *director* of souls must know many schools in order to be of profit to persons of varying temperaments.

There is a formal plan to the book. The problem and errors are stated, then the thesis, and finally the proof from the Church, Sacred Scripture, Tradition, the Fathers and Theologians. Yet the style is light and holds one's attention. There is a set of references at the end of each chapter and a general bibliography of works in English at the end. An index completes the book.

Fr. de Guibert often quotes the works of St. Thomas and generally the similarity to the teaching of St. Thomas can be seen throughout the book. However there are trends away from the Angelic Doctor. St. Thomas clearly teaches seven distinct Gifts distinguished by their formal objects. Fr. de Guibert, on the other hand, writes, "we have no certain knowledge but only the opinion of theologians, as to the way the Gifts are distinguished from each other. (p. 314)" And while on p. 127 he uses the different impulses of the Holy Ghost to distinguish the Gifts stating, "The number seven apparently refers essentially to the principal forms or kinds of impulses of the Holy Ghost," still on p. 314 he will write, "the *same* Gift of Wisdom may dispose the soul for impulses which are *specifically* different from each other." Again, when discussing perfection, the emphasis given to what is merited in contrast to what is merely passively received may obscure the fact that God operates even in the very acts by which man merits. Yet the text is sufficiently clear and complete to offer a reliable guide to those who—as the author repeatedly points out—are willing to follow the action of grace and do not try to anticipate it.

L.T.

Only Son. By Walter Farrell, O.P. New York, Sheed and Ward, 1953. pp. 244. \$3.50.

A book written about the life of Christ can never take the place of the Gospels regardless of its style, erudition, and clarity. The purpose of such a work is to assist the reader so that he will be able to use the Gospels with greater profit. An acquaintance with the history, the political and religious thought, the manners and customs of the people, and the leading personalities contribute to a deeper appreciation of Christ and His mission. But above all, a work of this nature should show how the truths of the Gospels can play a vital role in the lives of the people in the Twentieth Century.

Only Son fulfills all these requirements for a good life of Christ. Father Walter Farrell had a profound knowledge of human nature

and a keen awareness of its weaknesses. He saw in this age a need for simplicity and humility, and so he drew upon his abundance of knowledge and produced *Only Son* to meet that need. The basic truth that underlies his whole treatment is the fact that Christ came to preach the Gospel to the simple and poor. Unfortunately, Father Farrell died before the completion of the book, but the publishers would not deprive the public of the fruit of his labors. They completed the section where he left off with an historical account and the last two chapters on Christ's Death and Resurrection were taken from his well known work, *A Companion To the Summa*. *Only Son* is a fitting conclusion and a worthy memorial to a life entirely dedicated to the cause of truth.

R.L.E.

An Humble Supplication to Her Maiestie. By Robert Southwell. Edited by R. C. Bald. Cambridge, England, Cambridge University Press, 1953. pp. xxii, 80. \$3.00.

Swinging from a scaffold at Tyburn, Robert Southwell, priest and Jesuit, won his martyr's crown in the thirty-seventh year of the reign of Elizabeth Regina. Four years earlier he had written *An Humble Supplication to Her Maiestie* on behalf of the persecuted Catholics, addressing his "most mighty and most mercifull, and best beloved Princesse . . . perfect in all Princely vertues, and the only shoot-anker of our last hopes," assuring her that his "most loyall thoughts and serviceable resolutions are vnfeynedlie betrothed to your Maiesties defence," and promising "with the sweat of our dearest bloud . . . to pay our lives for the ransome, if so high a pennyworth as your gracious self, or the whole Realme might be the gayne of our deare purchase." Her reply was his execution.

Brought to light after three centuries of obscurity, Southwell's *Supplication* is a jewel of Elizabethan recusant prose, a prize of great value for both the historian and the litterateur. It was written late in 1591, Southwell's last year of freedom, in answer to a proclamation of the Queen commanding more strigent measures of surveillance against the Catholics. The style of the proclamation is most vituperative: Gregory XIV is termed a "Milanois vassaile" of the King of Spain, and the Jesuits "seditious heads," "vnnatural subjects of our kingdom," "Seedmen of treason," "dissolute yong men, who haue partly for lacke of liuing, partely for crimes committed, become Fugitiues, Rebelles, and Traitors . . . instructed in Schoole points of sedition."

Southwell wrote as spokesman for the Catholic cause, protesting the hypocrisy and falsehood of the accusations. His gentle, gracious

tone is in stinging contrast to the impudence of the proclamation. Guilelessly, with straightforward honesty and heroic confidence, he sets forth the truth "to shew how Chollerike the humor was towards us." Point by point he refutes the charges, reporting the grievances of his fellow Catholics, explaining the propriety of their position, and affirming their allegiance to the English crown. Southwell takes great pains to disprove the weightiest charge: that obedience to the pope conflicts with loyalty to the queen. All this is done in exquisite prose, charming the mind with its beauty and firing the soul with its saintship.

Southwell's writing was immensely popular among his contemporaries. Even at the height of the persecution, his poetry was sold publicly at London bookstalls, and both Shakespeare and Jonson were his ardent admirers. But soon after it was published, his *Supplication* was suppressed—by the government, uneasy at the circulation of so persuasive an exposition of the Catholic plight, and by the Jesuits themselves, embarrassed by Southwell's conciliatory approach to the church-state question in opposition to the officially espoused attitude of inflexible severity toward the crown. Pounced upon from both sides, it was soon swept away and became practically extinct.

The present edition introduces the *Supplication* for the first time since 1600. It reappears in an elaborate publication of the Cambridge University Press, with an introduction, explanatory notes, critical apparatus for the text, and three appendices, thanks to the estimable scholarship of Mr. R. C. Bald. Strictly for the savant, the reprint has closely followed the original manuscript, reproducing even the peculiarities of spelling, including the curious interchange of *u* and *v*. The work, obviously, has been published for its literary and historical significance; the religious elements involved are evaluated with rigid impartiality, which, to Catholics swayed by the certainty of truth, seems disconcertingly cold. Nonetheless, Mr. Bald deserves unstinted gratitude for reviving Southwell's lost composition, revealing the pen of a patriot who longed to live for his country, and the voice of a martyr who longed to die for his God. L.K.

Difficulties in Life. By Baron Frederick von Gagern, M.D. Translated by Meyrick Booth. Cork, Mercier Press Limited, 1953. pp. 92. 6s.

In this small paper-bound book Dr. von Gagern tries to present the basic psychological reasons for the failure of people to achieve happiness and the steps necessary to overcome mental disturbances. The material is divided into five chapters: The Flight from Reality,

Origin of Mental and Spiritual Disorders, Regression and the Ego, The Prevention of Spiritual Faults and Disorders. Several case-histories illustrate basic types.

Written for both the individual and the director of souls, it is not a book to be absorbed in one reading. It needs to be studied. And this for two reasons: first, because of the amount of information compressed into such a short treatise; secondly, because the author's terminology has not been completely worked out, nor does it always agree with conventional expositions of moral problems. At times he fails to make distinctions where they seem to be necessary. For the proficient in moral theology this is no great danger, but it would do the neophyte well to check certain statements before taking them as principles of moral activity. For example, on p. 72 the conclusion is implied that inner error is sinful. But error is in the intellect; sin is in the will. No error is sinful unless in some way it was previously willed

A reading of this book reveals Dr. von Gagern as a Catholic doctor who is striving to make his faith and profession a living unity. It is therefore a very welcome book. The author brings out the Church's teaching: God does not command the impossible; let man do what he can and pray for what he cannot do. The necessity of grace is emphasized but there is an equal insistence that man by his own effort must answer the challenge of God's love.

Dr. von Gagern's attempt to show what steps can be taken by the psychologically crippled will help many to make progress along the road to perfection.

L.T.

Psychiatry for Priests. By Herman Dobbelsstein, M.D. Translated from the German by Meyrick Booth, Ph.D. (Jena). Cork, The Mercier Press, 1953. pp. 118.

The task of the priest, in the field of psychiatry, is primarily one of knowledge; a psychiatric knowledge sufficient to enable him to penetrate the souls of those entrusted to his care. As our Holy Father, Pope Pius XII, pointed out in a recent address, "winning a soul away from insanity is the same as gaining it for Christ, because this puts it in a position to be . . . a knowing, active member of His Mystical Body." This end can more easily be achieved when there is an harmonious and intelligent relationship existing between priest and doctor, since both are laboring for a common cause: the happiness of the patient.

Dr. Dobbelsstein, a Catholic psychiatrist, has written this brief study to acquaint the priest with several categories of mental illness.

A greater part of the book is devoted to schizophrenia and manic-depressive psychosis. The principles enunciated are in accord with the teaching of the Church. The characteristic cases selected vividly illustrate the peculiar symptoms of each disorder. Ordinarily, the priest will not meet with such drastic cases, nevertheless, a knowledge of them will aid him in judging those cases of a less severe nature. Many prejudicial notions and erroneous ideas are exposed and refuted with cogent arguments.

The brevity and clarity with which this book is written makes it particularly suitable for those seeking some introductory notions about psychiatry and it will also be useful for those who wish to review the fundamentals of the science. R.L.E.

John The Baptist, Missionary of Christ. By Andre Retif. Westminster, Maryland, Newman Press, 1953. pp. 122. \$2.50.

The priest of today, living in the desert of naturalism and a wilderness of pride, is a man "who came unto his own, and his own received him not." The tragic words of the beloved disciple depicting man's rejection of Christ are apropos of His ministers. The plea of the priest for all to return to God is like "a voice crying in the desert." Christ was not heard by the multitude but we must remember that this was due to no fault of His. So too, is it the solemn duty of the priest to see that seeming failures in his ministry are not due to any fault of his own. It is the job of the modern apostle to perform his calling to the best of his ability and to let God take care of the rest. To help the priest achieve this difficult goal, Father André Rétif has given him in his little book, *John the Baptist*, a model worthy of imitation.

The work, by design, is not a comprehensive narrative or an orderly biographical sketch of the life of John the Baptist. The author has attempted to catch and present in a simple and interesting fashion the spirit which drove the Precursor to fulfill his important mission so faithfully and with such unselfish love. This he has done, successfully by drawing heavily from the wealth of authentic sources in Patrology which reveal the inner life of the Baptist. However, attention should be called to chapter 5. In this section Fr. Rétif seems to leave one with the impression that, next to the Blessed Mother, John the Baptist holds the place in heaven above all mortals. The author is perfectly within his rights to do this, though it should be mentioned that there is an ever popular and growing opinion that this sublime position is claimed by St. Joseph. Proponents of this latter theory base their arguments upon the fact that Joseph's sanctity flows logi-

cally from his privileged position of closeness to Jesus and Mary in the order of the Hypostatic Union. It was Joseph's exalted mission as husband of Mary and legal father of Christ which prompted Pope Leo XIII to write in his Encyclical *Quamquam Pluries*, "there can be no doubt that more than any other person he (Joseph) approached that supereminent dignity by which the Mother of God is raised far above all created natures."

This quasi-symposium, coupled with Fr. Rétif's own reflections, has produced a fine little book which will be of great benefit to anyone who does not wish to remain a mere passive participant in the Mystical Body of Christ. It should especially serve as a blessing to the priest who wishes to effect a more fruitful ministry. O.I.B.

Holiness is for Everyone. By Martial Lekeux, O.F.M. Translated by Paul Joseph Oigny, O.F.M. Westminster, Maryland, The Newman Press, 1953. pp. 150. \$2.50.

In *Holiness is for Everyone* Father Lekeux shows that holiness is meant for everyone who considers himself a true Christian and is not just an ideal attainable only by the select few. He succeeds admirably in presenting his message in language which will be easily understood by the ordinary Catholic layman for whom the book is especially intended.

The author first answers the usual objections, then proceeds to build a spiritual edifice. The foundations rest upon the solid rocks of faith, sincerity, and a generous supply of good will, which is the complete and active conformity of our will with God's. Such topics as interior reform, particular examen, overcoming temptations, avoiding occasions of sin, self-renouncement, meditation, the Sacraments, and the various methods of prayer are discussed with clarity and precision. By the time the last chapter is reached the total structure stands beautifully completed.

Holiness is for Everyone is to be heartily recommended to the Catholic laity who will find it a well ordered presentation of Catholic spirituality. A work of this type is worthy of praise and Father Martial Lekeux and the translator, Father Paul Oigny, are to be duly commended for their labors. N.K.

Christ in Our Times. By Raoul Plus, S.J. Westminster, Maryland, The Newman Press, 1953. pp. ix, 105. \$2.25.

Many books have been written and, happily, are being written today on the primacy of the interior life. Although *Christ in Our Time* has this common note, Father Plus gives a new slant to the

doctrine. Realizing that souls are not incorporated into Christ in a vacuum, he offers the interior life as a remedy for these particular schizophrenic times, when life and religion are split into two divergent categories.

Since he is writing primarily for priests, the author first sets out to show how theology must be brought into play, to heal the modern Christian mind. In the dogmas of the Incarnation and Redemption, and of grace, he sees the medicine which will establish a new integrity in a fragmented world. In exposing these thoughts Father Plus is very enthusiastic and thereby leaves room for a possible doubt. A reader might ask if *all* theology hinges upon these admittedly key doctrines. No, it is a matter of emphasis, for he states, "The primordial question is of Almighty God . . . the mystery of His life within Himself." The position of this statement in the text, however, is not as prominent as such a principle might warrant.

When these doctrines are re-applied to the lives of Christians, Christ comes *into* Christianity, whereas without them He only remains on the verge of society's consciousness. It is in this second, more practical section that Father Plus reaches his highest pitch, constantly returning to the idea of being *in* Christ, sharing in His life, being conformed to the dispositions of His soul. Three of the most rewarding chapters of the book are on the duty of Christian recollection, the laity's share in the priesthood, and deriving the most fruit from the Sacrament of the Eucharist. Throughout runs the note of participating in Christ's generous and faithful sacrifice of self.

Christ in Our Time is a welcome addition to the growing library of volumes on the necessity and the fruits of the interior life.

B.M.S.

The Priest of Today. By Very Rev. Thomas O'Donnell, C.M. New York, McMullen Books, Inc., 7th ed., 1953. pp. 333. \$3.50.

That it survive several re-printings is high tribute to any book which attempts to apply the general norms of spirituality to modern clerical life. *The Priest of Today* has so survived, being now in its seventh edition. This work is a veritable almanac of information on the everyday problems of the parish priest.

Written over forty years ago for a group of young missionaries leaving All Hallows College, Dublin, it resembles in many respects a detailed commentary on St. Thomas Aquinas' "Letter on Study to Brother John." Father O'Donnell's observations are made in the familiar essay style, and he uses quotations culled from the writings of authorities recognized for their literary excellence as well as their

mastery of the spiritual life. The saintly Pope Pius X, whose pontificate was given to raising the standards of the clergy, is held up as an ideal of the worthy priest. There are practical guides for the priest for the cultivation of good reading habits and for the establishing of closer concord with his fellow clerics. By far the largest section of the book deals with the duties of the ministry. The sections on sacramental administration, parish societies and sermon preparation are helpful. Father O'Donnell pleads with the priest to show gentleness with the penitent and to win the confidence of workingmen. He gives an interpretation of the Church's canons on church-building, interior decorations, statues, etc.

The author's judgments are sound and in general his topics are suitable to the needs of the times. But like every attempt to accommodate general principles to individual circumstances, the value of the work decreases with the passing of time. Ofttimes Father O'Donnell uses colloquialisms native to his Dublin audience of 1909 and makes his applications in view of situations which have altered over the years. However, these things excepted, the work still remains a classic in its field and is most strongly recommended to the Priest of Today.

M.D.

The Springs of Silence. By Madeline DeFrees (Sister Mary Gilbert, S.N.J.M.) New York, Prentice Hall, Inc., 1953. pp. 173. \$2.95.

Springs of Silence might be called a "picture in words." Chapter by chapter, Sister Mary Gilbert sketches for the reader the various aspects of her life as a religious. The finished product, a self portrait, is an example of profoundness in simplicity and has much to be commended.

The contents of the book are well summed up in a quotation from the preface. "It gives the essence of a way of life as seen through the eyes of one person who has chosen that vocation." Sister tells of her entry into the convent and analyzes some of the reasons which led her to make this decision. She points out the difficulties and compensations of the Religious Life and examines the meaning of the three vows which form its essence. The spirit of this life is shown as the prevailing principle of both the quiet of the convent and the active apostolate of a teaching sister. Not the least of the merits of the book is an amusing exposition of the various attitudes and misconceptions held by many lay people concerning religious.

There is one section of the book, however, which might lend itself to misinterpretation. In regard to the spirit of poverty, it is stated that, "Properly understood and practiced, it (the spirit of

poverty) embraces the totality of the religious life, for it extends to the goods of the body relinquished through the vow of chastity; and to the prerogatives of the will abandoned through the vow of obedience." Great stress must be placed upon the words, "properly understood," for otherwise it would seem that far greater importance is being attributed to the spirit of poverty than that which is its due. Strictly speaking, in the religious life it is the spirit of obedience which includes that of poverty, and not vice versa. It is obedience far more than poverty which expresses the totality of the Religious State. Obedience extends to those acts which are closely connected with the end of religion. Poverty and chastity are concerned with the means to the attainment of that end. Through the spirit of poverty and chastity, the religious relinquishes all claim to those things which may hinder him in his love of God. Through the spirit of obedience, the religious dedicates his will to God that it may be united in love with the Divine Will. This dedication necessarily includes, therefore, the giving up of those things which will hinder this union.

In a very restricted sense, it is also true that the spirit of poverty includes that of obedience. In the spirit of poverty, the religious calls nothing his own, not even the very acts of his will. His will is always that of his superior. It is undoubtedly in this manner that Sister Mary Gilbert speaks when referring to the spirit of poverty.

Sister Mary Gilbert has proven herself to be a skillful writer. The subject matter often deals with profound matters, yet a simple and sincere manner of presentation, modified by a genuine sense of humor, makes *Springs of Silence* easy and enjoyable reading. The book may be read with profit by those seeking to know more of the meaning of the religious vocation to the sisterhood. T.R.P.

Redemptive Incarnation. By Albert L. Schlitzer, C.S.C. South Bend, Ind., University of Notre Dame Press, 1953. pp. ix, 337. \$2.50.

This book is one of a series in college texts in religion prepared at Notre Dame University. It is another mile stone in the revolution of the method of teaching religion that began in the '40's. There were a number of factors that caused this revolt in our educational circles. The early '20's saw immigration slow down to a trickle. Consequently the American Church had a chance to take stock of herself. She saw confusion in the economic world and secularism in our culture. But Catholic students were unprepared to change the situation and unfortunately, they were usually apathetic toward it. Catholic educators realized that a great deal of the fault was their own. The religion course in the Catholic college was inferior in presentation to the other

courses in the curriculum. But there were other shortcomings—the teachers were unprepared, the time was insufficient, the text books were insipid. Since 1945, however, an ever increasing number of Catholic colleges have restyled their religion course to meet the actual conditions of the Church's growth in this country.

This new approach can be said to tend to a deeper investigation of the Faith. The fact that a change is necessary is now generally accepted; but the exact qualities of the new course are still being debated. Schools of thought range from the use of the *Summa* in class, to practical applications of Catholic doctrine in social life. Fr. Schlitzer in *Redemptive Incarnation* has written a text that approaches the *Summa* school. The author calls it a source book. The greater part of each chapter is deluged with lengthy quotations from the Fathers and recent Popes. The theological developments are drops on the edges of these fonts. Consequently the teacher's job consists in showing the sequence of each tract. The result will be, a class that is a mean between a lecture and a discussion period.

The purpose of the book is laudable but unfortunately, there are defects in the arrangement of the matter. The sequence in a source book is all important, yet the order of the material herein contained is not without its faults. For example, the motive of the Incarnation, which is the first principle of Christology, is found in the latter half of the volume. The Kingship of Christ is explained twice because it was misplaced the first time. The worship due the human nature of Christ is treated before the chapters devoted to Christ's human nature are completed.

The reader is left in some confusion in regard to the speculative theology about Christ's beatific knowledge. It should be pointed out that Christ doesn't comprehend the divine essence completely in His human knowledge. There is also an error in the author's treatment of the extension of this knowledge. The quotation from the *Summa* seems to be from Q.10, a.2; not Q.9, a.2. as cited by the author. It is loosely quoted and gives the impression that Christ in His beatific knowledge sees all the secondary objects that God sees. Rather, Christ sees in the Verbum only those objects that are in some way connected with Him.

Fr. Schlitzer in his discussion of the motive of the Incarnation does not make the Thomistic position as impressive as his use of it would demand. Certainly his work is written under its influence and the title of the book is a bold statement of its worth. It should also be pointed out that the study of the Incarnation terminates with Christ's death on the cross. The author has omitted any mention of

the "Descent into hell," "the Resurrection," and "the Ascension."

The last chapter of this work, *Mary the Mother of God*, is an excellent foundation for the student's devotion to Our Lady. However, in the documents of the Church in regard to Mary as Co-redemptrix, the last paragraph on page 321 is found not in the *Mystici Corporis* but *Ad Diem Illam*.

Redemptive Incarnation is far better than the old style college text books in religion. Its positive theology is well chosen and to the point but as a whole is not well ordered. Nevertheless it is a step forward on a road that has to be traveled until the best college religious text is in the hands of our students. C.B.

De Habitibus Et Virtutibus In Communi. By Peter Lumberras, O.P. Rome, Officium Libri Catholici, 1950. pp. xv, 281.

Having compiled his classroom lectures given in the Angelicum, Rome, the author presents us with an excellent exposition of Questions 49-70, Prima Secundae, Summa Theologiae. It is simple in its presentation; simple in its limitation of subject matter.

The simplicity of presentation is achieved by an orderly arrangement. Never is the reader left groping for the exact corresponding locus of the text commented upon, even though the form of the book resembles a manual. Each section, chapter or sub-chapter has a corresponding notation to the question or article in the Summa. A general introduction to each section surveys the entire question; a specific introduction each article. Prenotes gathered from each article provide fundamental knowledge for the thesis proposed. After the exposition of the thesis, important solutions to difficulties are given in the form of corollaries or scholia.

The simplicity of doctrine is encouraging to those who are looking for a compact rather than an exhaustive investigation. The doctrinal presentation seldom extends beyond restating the text of the Summa. By precision in choice of words, Fr. Lumberras conveys briefly but clearly his own ideas. He seizes one point for development and, since this point always manifests itself as more worthy of clarification, he shows himself the teacher by reducing the problem to its basic elements.

These excellent qualifications make this work of Fr. Lumberras worthy of acclamation. This must be said notwithstanding the heavier than usual Latin. Since these lectures are intended as an affirmation or clarification of the doctrine in the Summa, they will have the greater usefulness when used as a supplement to the Summa.

T.H.

Praktische Pastoralpsychologie. By Willibald Demal, O.S.B. Verlag Herder, Vienna, Austria, Revised Edition, 1953, 1953. pp. 408, with indices.

Among educators and members of the clergy who are conversant with the German language, this book will receive a warm reception. It is the second edition of a work on Pastoral Psychology which was widely acclaimed in Germany and Austria before the last war. It reappears in a thorough revision based upon the author's own further considerations and the advice of friendly critics.

As the title indicates, its approach is thoroughly Christian and practical. Nonetheless, the book deals adequately with the theoretical aspects of the various problems studied, which are those commonly treated in works of this kind.

By reason of the author's grasp of his field, his ability to condense without oversimplification, and the size of the book, it is to be recommended as worthy of translation into English so that more might profit from the author's successful labors. R.C.

BRIEF REVIEWS

No collection of such vast proportions as is the Vatican's can be fully appreciated without a guide whose sensitive judgment can unerringly pinpoint the masterpieces of which the rest of the collection is but a commentary. Dr. Ipser is the guide who has carefully annotated the more important works worthy of further study. In addition to this catalog, there is a judicious introduction whose main feature is a shrewd evaluation of the Vatican as a spiritual center. Each of the photographs is in itself a work of art. They give a true sense of plasticity to the statues. Besides the pictures of particular items there are a few plates of the buildings which house them. This work is a delightful production and deserves a place in the collection of every serious art lover. (*Vatican Art.* By Dr. Karl Ipser. Translated by Doireann MacDermott. New York, Philosophical Library, 1953. pp. 198, with 160 illustrations. \$7.50.)

The purpose of this work is to facilitate the use of the New Testament by the layman so that he might read it with greater understanding and profit. The need for such a work is apparent, but it is doubtful whether it is of such value that the price sought can be met by the average layman. Much of the matter treated is contained,

although not in such detail, in regular editions of the New Testament. However, the work will prove useful to study and discussion clubs and as an aid to those beginning the study of the New Testament. *The Index to the New Testament and The Topical Analysis to the New Testament*. By Aloysius H. Seubert. San Diego, Calif., Universal Publications, 1953. pp. vii, 142. \$10.00.)

Avicenna's Psychology, an English translation of *Kitab al-Najat*, Bk II, Ch. VI, has especial interest to the thorough-going Thomist psychologist. This is true because the Thomist doctrine of the interior sense is basically the fruit of the Arabian commentators on Aristotle. The historico-philosophical notes by the translator, F. Rahman are quite adequate, though they do not contain enough references to Thomistic thought. On page ninety-four, a definite prejudice is made against the position of St. Thomas as the commentator of Aristotle when Professor Rahman quotes Zarabella on the nature of *solertia*. The notion of *facultas* is also badly misconstrued in regard to the nature of intuition. (London, Oxford University Press, 1952. pp. xii, 127. \$2.50.)

The revised second edition of *Metaphysica Generalis* by Gerard Esser S.V.D. carries a strange Suarezian twist from cover to cover that makes one wary to recommend it to student philosophers who wish to imbibe the thorough-going Thomism which the Church so ardently desires her children to possess. Especial injustice seems to be done to the basic proofs for the real distinction of essence and existence, and to the nature of accidents. The best recommendation for the book is the use of the Latin language, the maintenance of a strict order of treatment, and the excellent technical equipment of footnotes and outstanding indices. (Techny, Ill., The Mission Press, S.V.D., 1953. pp. 384 with index. \$4.00.)

"A difficulty in our thinking reveals a tangle in existence." With remarkable forcefulness and the liveliness of a litterateur, Richard Hope delightfully translates the famous Aristotelian passage on the use of doubts and difficulties as a tool of philosophy. "... since thought encountering a difficulty is like a man bound: neither the thought nor the man can move." Technicians may not appreciate the lack of stereotyped language which is a baneful necessity in philosophy, but this is more than compensated for by the analytical index of technical terms using the original Greek word as its basis and supplying also the Latin term used in the Moerbeke version available to St. Thomas Aquinas. (*Aristotle's Metaphysics*. Translated by Richard Hope. New York, Columbia University Press. pp. xvii, 394. \$5.00.)

Within the covers of this colorful book is compressed the history of a branch of the American military service which has passed into the realms of tradition—the horse cavalry. The authors, not wishing to write a comprehensive account, merely treat the highlights and the most outstanding figures. The sections on the Civil War and on the role of the cavalry in bringing peace to the frontier are well done and clearly written. The final chapter is a plea for the restoration of the cavalry and a list of advantages which would accrue to the Army if this were done. The work is further enhanced by the more than one hundred illustrations gathered from some of the outstanding collections of the United States. The book is highly recommended to the student of American history who will find it an enlightening, well-written and accurate work. (*The Story of the U.S. Cavalry, 1775-1942*. By Maj.-Gen. John K. Herr and Edward S. Wallace. Foreward by Gen. Jonathan M. Wainright. Boston, Little, Brown and Company, 1953. pp.viii, 275. \$6.00.)

The basic error behind the movement to overemphasize the influence of Plato on St. Thomas is that the Angelic Doctor owes as much to Thales for his emphasis on material causality and to another Greek philosopher for his delineation of efficient causality as he does to Plato for his contribution on the nature of formal causality. Certainly to point out the intimate relationship is worthwhile but to do it somewhat at the expense of Aristotle is most unjust. Arthur Little's *The Platonic Heritage of Thomism* should be carefully read by the advanced philosopher, but with a pretty large grain of salt. Aristotle has his faults, but Plato's were much worse. (Dublin, Golden Eagle Books Limited, pp. xv, 290.)

Nothing But Christ is a collection of essays, many of which first appeared in *The Oblate* a Benedictine monthly publication for secular oblates. In these essays the author makes frequent use of the Holy Rule of Saint Benedict to illustrate truths that are so obvious that they are too often overlooked. The author shows great facility in applying the words and the spirit of Saint Benedict to the problems and the questions that arise daily in the life of the laity. He brings out the fact that the means Benedict used to become a Saint and the advice which he gave to those who desired perfection in the fifth century did not die with him. The Saint's words, instead of growing fainter, swell and deepen with the passage of time.

The author's purpose in writing this book will not be satisfied merely by having many people read his book. *Nothing But Christ* must be lived. (*Nothing But Christ*. By Killian McDonnell, O.S.B. St. Meinrad, A Grail Publication, 1953. pp. 185. \$2.00.)

Dr. Von Hilderbrand's insight into the chaos of modern thinking prompted the title of his latest book—*The New Tower of Babel*. In a brilliant collection of essays, he examines modern society, exposing its flaws by means of the bright light of his keen powers of penetration. The author characterizes our times as a period of complete dependence upon the opinions of others; an age which worships great natural achievements rather than personal holiness. Prevalent errors are discussed and analyzed in a critical and sound manner. Solutions are proposed which have their roots firmly imbedded in orthodox philosophy. Ultimately, the difficulties of our day must be solved in the light of truth—natural and supernatural which must be allowed to "penetrate fully every problem." An exceptionally good section on *reverence* is exactly suited to today's needs, in conformity with a recent statement of the Bishops of our country, "Only by regaining our reverence for God can we of America in the 20th century rediscover our own value and the solid basis on which it rests." (Dietrich Von Hilderbrand. New York, P.J. Kenedy & Sons, 1953. pp. 243. \$3.00.)

Trinity Whom I Adore is a commentary by the Benedictine monk, Dom Eugene Vandeur, on a prayer composed by Sister Elizabeth of the Trinity. While it exposes the doctrinal substance of this prayer, it is more properly a development of its mystical theme, being written in a style consonant with the spirit of faith and devotion which it proposes to arouse. The publication of this brief tract marks a further step in the work of popularizing the spiritual doctrine of Sister Elizabeth, a doctrine which primarily concerns the august mystery of the Most Holy Trinity, which fosters the worship and praise of the Father, Son and Holy Spirit. (New York, Frederick Pustet Co., 1953. pp. xxviii, 163. \$2.75.)

BOOKS AND PAMPHLETS RECEIVED

- THE BASIS OF THE MYSTICISM OF ST. THOMAS. By Conrad Pepler, O.P. London. Blackfriars Publications, 1953. pp. 22.
- A BRIEF HISTORY OF LITURGY. By Dr. Theodor Klauser. Collegeville, Minn. St. John's Abbey, 1953. pp. 33.
- CATHOLIC TRUTH THRU THE KEYHOLE. By Rev. John Jankauskas and Rev. John Fearon. Chicago. Catholite, 1953. pp. 71. \$1.00. (A clever and graphic presentation of the Church's teachings on various subjects, done in cartoon style.)
- DICTIONARY OF MYSTICISM. Edited by Frank Gaynor. New York. Philosophical Library, 1953. pp. 210. \$3.00.

- EVERYBODY HAS A VOCATION. By Rev. George L. Kane. Huntington, Indiana. Our Sunday Visitor Press, 1952. pp. 16. \$.15.
- FRIENDS INDEED. By Robert Wood, S.M. St. Meinrad, Indiana. Grail Publication, 1953. pp. 75. \$.15.
- FROM FIVE TO NINE. Daily life in a Modern Benedictine Monastery. By Bruno McAndrew, O.S.B. St. Meinrad, Indiana. Grail Publication, 1953. pp. 59. \$.25.
- GOD AND OUR GOVERNMENT. By Clarence E. Mannion. Huntington, Indiana. Our Sunday Visitor Press, 1952. pp. 13. \$.10.
- HIS NAME IS JESUS. By Julia C. Mahon. St. Meinrad, Indiana. Grail Publication, 1953. pp. 31. \$.20.
- HOLD HIGH THE TORCH. By Rev. William J. Cotter. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 13. \$.10.
- HOW LOVE HELPS YOU. By John A. O'Brien, Ph.D. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 24. \$.15.
- THE IDEAL NURSE. By Rev. Luke Missett, C.P. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 15.
- LA GRAN CONTROVERSA DEL SIGLO XVI ACERA DEL DOMINO ESPANOL EN AMERICA. By Sister M. Monica. Madrid, Ediciones Cultura Hispanica, 1952. pp. 331.
- LITTLE SAINTS. By John and Margaret Moore. St. Meinrad, Indiana. Grail Publication, 1953. pp. 63. \$.15.
- THE MARIAN YEAR. Encyclical Letter "Fulgens Corona" of Pope Pius XII. Huntington, Indiana. Our Sunday Press, 1953. pp. 31.
- MIXING YOUR MARRIAGE? By Rev. Thomas Carroll. Collegeville, Minn. The Liturgical Press, 1953. pp. 16. (A fine practical exposition of the Church's teaching on a very relevant and pressing problem of the day.)
- THE NEW TESTAMENT. St. Paul, Minn. Catechetical Guild Educational Society, 1953. pp. 480. \$.50.
- OUR LADY OF THE HERMIT. By Paschal Boland, O.S.B. St. Meinrad, Indiana. Grail Publication, 1953. pp. 8. \$.05.
- OUR MOTHER. A Simple Mariology. By Emile Neubert, S.M. Translated by Peter A. Resch, S.M. St. Meinrad, Indiana. Grail Publication, 1953. pp. 100. \$.25.
- THE POPES AND THE PRIESTHOOD. A Symposium of Papal Documents on the Priesthood. St. Meinrad, Indiana. Grail Publication, 1953. pp. 135. \$.50. (An invaluable little book for any priest or seminarian).
- RADIO CONVERTS. By Rev. Dr. L. Rumble, M.S.C. St. Paul, Minn. Radio Replies Press, 1953. pp. 43. \$.15.
- REPLY TO ANGLICAN-EPISCOPALIAN CLAIMS. By Rev. Dr. Rumble, M.S.C. St. Paul, Minn. Radio Replies Press, 1953. pp. 64. \$.25.
- THE SACRED SYMPHONY. By Rev. William J. Cotter. Huntington, Indiana. Our Sunday Visitor Press, 1952. pp. 10. \$.10.
- SO YOU THINK YOU'RE SUFFERING! By Rev. Bruno M. Hagspiel, S.V.D. St. Paul, Minn., Radio Replies Press, 1953. pp. 88. \$.35.

- THE CATHOLIC CHURCH.** By Rev. Dr. Leslie Rumble, M.S.C. St. Paul, Minn. Radio Replies Press, 1954. pp. x, 453. paper edition \$2.50; cloth edition \$3.50. (An excellent reference for the lay Catholic; an informative source book for non-Catholics.)
- TEN YEARS 1944-1954.** The Story of a Beginning. Cork, Ireland. Mercier Press, 1954. pp. 32.
- THIRTEEN YEARS IN A LABOR SCHOOL.** The History of the New Rochelle Labor School. By Rev. Thomas J. Darby, Ph.D. St. Paul, Minn. Radio Replies Press, 1953. pp. vi, 92. \$.50.
- THE UNITED NATIONS.** By Ambassador Henry Cabot Lodge. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 16. \$.10.
- THE WEDDING SERVICE IN ENGLISH.** By Rev. Richard Ginder. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 30. \$.10.
- WHY I ENTERED THE CONVENT.** Edited by Rev. George L. Kane. Westminster, Maryland. The Newman Press, 1953. pp. ix, 214. \$2.50.
- THE WORLD IS HIS PARISH.** The story of Pope Pius XII. Dayton, Ohio. Geo. A. Pflaum, Publisher, Inc., pp. 34. \$.15. (A fascinating "biography" of the Pope told in a very novel way.)



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. M. A. O'Connor, O.P., Rev. H. R. Ahern, O.P., and Rev. R. T. Imwalle, O.P., on the death of their fathers; to the Rev. J. V. Fitzgerald, O.P., on the death of his mother; to the Very Rev. C. A. Drexelius, O.P., Rev. M. A. Murray, O.P., Rev. E. J. Donovan, O.P., Rev. J. J. Costello, O.P., and Rev. E. M. McDonald, O.P., on the death of their brothers.

SIMPLE PROFESSION On November 24, in the Chapel of the House of Studies, Washington, D. C., the Very Rev. W. M. Conlon, O.P., Prior, received the simple profession of two laybrothers: Malachy Cosgrove and Louis Bertrand Alvey.

HONORS In virtue of authorization by His Holiness, Pope Pius XII, the Supreme Council for the Holy Year has conferred the silver medal, "Benemerenti," on the Very Rev. T. R. Gallagher, O.P.

CHAIR OF UNITY OCTAVE The twenty-first annual observance of the Chair of Unity Octave was held at the National Shrine of the Immaculate Conception, Washington, D. C., January 18-25. On January 23, the Rev. H. I. Smith, O.P., Dean of the School of Philosophy at Catholic University, preached the sermon, and the Brothers from the House of Studies served as ministers at the Solemn Benediction given by the Most Rev. Bryan McEntegart, D.D., Rector of Catholic University.

NEW STUDENTS Two members of the Holy Rosary Province, Brothers Agripino Franco-Herrero, O.P., and Ramon Perez-Rodriguez, O.P., arrived in November, from Avila, Spain, to pursue their courses in Theology, at the House of Studies, Washington, D. C.

HOLY NAME PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy to Brother Basil Lamb, O.P., on the death of his father.

ARRIVALS AND DEPARTURES The House of Studies welcomed the arrival of Fathers Luke Voesing, O.P., and Matthias Grewe, O.P., student priests from the Province of Germany, and Brothers Eladio Neira-Zamora, O.P., Dennis Cabezon-Garcia, O.P., and Rufino Cosgaya-Mencia, O.P., Spanish students for the Province of the Philippines.

Brother Cyprian Bryant, O.P., student of philosophy for this Province, has been sent to Hawksyard Priory, England, to continue his studies.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. Fathers F. L. Schneider, O.P., and J. B. Schneider, O.P., and to Brothers Kilian Downey, O.P., George Nintemann, O.P., and Melchior Wyss, O.P., on the death of their fathers; and to the Rev. J. P. Malvey, O.P., and to the Rev. J. S. McHatton, O.P., on the death of their mothers; and to Rev. A. M. Kavanagh, O.P., and the Very Rev. J. J. McDonald, O.P., on the death of their brothers.

PROFESSION On January 15, 1954, Brother Christopher Ferguson, laybrother, made simple profession to the Very Rev. G. R. Joubert, O.P., Prior, at the Dominican House of Studies, River Forest, Ill.

DEGREE On November 10, 1953, at the Dominican House of Studies, River Forest, Ill., His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, conferred the degree of Master of Sacred Theology on the Very Rev. M. J. Clancy, O.P., professor of Canon Law at the House of Studies.

FOREIGN CHRONICLE

IRELAND President Sean T. O'Kelly of Ireland headed a group of civic dignitaries who gathered in Tralee, County Kerry, to honor the memory of a martyred Dominican Prior, Father Thaddeus Moriarity, who was hanged by Cromwell's soldiers in Killarney in 1653. Bishop Denis Moynihan of Kerry was the celebrant of a Solemn High Mass to mark the anniversary.

ITALY The Dominican Nuns of Montepulciano have succeeded in restoring their historic convent, dedicated to Saint Agnes, which they regained in 1952.

On the day following his reception into the Third Order of St. Dominic by the Master-General, Cardinal Lecaro, Archbishop of Bologna, presided at a Mass for those of his city who have Blessed Martin De Porres as their patron.

SISTERS' CHRONICLE

Congregation of St. Mary of the Springs, Columbus, Ohio

Sister Francis Gabriel, a member of the Art department of the College of St. Mary of the Springs did the art work and layout on a brochure entitled "Stars Shining Forever" presenting the history of the twenty-two religious communities in the Diocese of Columbus. Prepared during Ohio's Sesquicentennial celebration, the booklet carries a foreword by Bishop Michael J. Ready, D.D.

Sister Thomas Albert, professor of Sociology at Albertus Magnus College, New Haven, was recently elected Vice-President of the Catholic Association for International Peace at Washington, D. C.

At the meeting of the Modern Language Association in Chicago, December 28-30, Sister Vincentia represented Albertus Magnus College. Sister Amelia and Sister Mary Arthur represented St. Mary of the Springs. On the same dates in Chicago, Sister Natalie attended the Catholic and American Historical Society Meetings as a delegate from Albertus.

Forty-one Dominican students from St. Joseph's, Somerset, were guests of St.

Mary's on December 31. The Brothers presented an original entertainment written for the occasion.

Sister Maryanna has written the text for a box of Marian Year Greeting Cards to be released shortly by Stanley Greetings, Inc.

Sister Anita Duffy died at Mt. Carmel Hospital, Columbus, on January 11. Sister would have celebrated her golden jubilee on July 10. Sister Mary James O'Connor died at the Motherhouse on January 17 in the thirty-third year of her religious profession. R.I.P.

Annual retreats for the college students were conducted at St. Mary of the Springs on January 25-27 by the Rev. Edward J. Finnin, O.P.; at Albertus Magnus on February 7-9 by the Rev. Harold R. Barrow, O.P.

Foreign Mission Sisters of St. Dominic, Maryknoll, New York

The first novice was received into the new congregation being trained by Maryknoll Sisters in Nyegina, Tanganyika, British East Africa. Taking the name Sister Mary Letitia, this young African girl became the first of the Immaculate Heart Sisters of Africa. Sister Letitia has waited more than two years for her vestition day. The habit, as designed by Sister Mariana, consists of a dress of light grey cotton drill. The sleeves are three-quarter length and the skirt, lightly pleated, is about five inches from the ground. The elbow-length cape fastens in the front and has a detachable Buster-Brown collar. The veil is very simple. Fairly short, it ties around the head with a starched linen facing extending slightly to frame the face. Sandals complete the habit. Sister Rose Miriam (Dagg) of Cleveland, Ohio, has undertaken training of the new congregation.

The third refugee center for Chinese who have poured into the British Crown colony of Hong Kong is well on the way to completion at Tung Tau Village on the outskirts of Kowloon, Hong Kong. The people here have been living in caves and crude shacks on the hillsides. The Hong Kong Government and the Maryknoll Fathers built some cottages and brought about better conditions in general. The convent is nearing completion. When this is finished, two Maryknoll Sisters will take up permanent residence there, Sister Mary Ignatia (McNally) of Dover, N. H., and Sister Maria Petra (Cazale) of New Orleans, La. The plan is to operate an elementary school and to give catechetical instruction to children and adults alike.

Sister Maria Jose (Cannon) of St. Paul, Minn., was flown from her mission station in Hawaii to compete with 100 other contestants in the Grand National Bake-Off held at the Waldorf-Astoria Hotel in New York, December 13. Sister Maria Jose's cookies (named Coconut Islands for her adopted mission land) was awarded Third Grand Prize of \$2,500. She also received a General Electric stove, mixer, and a washing machine. It was the first time that a Sister had been selected as one of the 100 Finalists at the Grand Bake-Off, much less had placed for one of the Grand Prizes.

Congregation of the Dominican Sisters of Saint Catherine of Siena, Kenosha, Wisconsin

The Most Rev. Louis LaRavoire Morrow, Bishop of Krishnager, India was a guest of the Motherhouse for three weeks shortly before Christmas.

Sister M. de Ricci, O.P., was appointed to the Nominating Committee of the Wisconsin Association of Record Librarians at their last meeting.

At the recent meeting of the Junior Auxiliary of St. Catherine's Hospital, Sister M. Clotilda, O.P., Supervisor of the Pediatric Department was the guest speaker.

Sister commended these young ladies for their fine work in this particular section of the hospital.

Congregation of St. Catherine of Siena, Racine, Wisconsin

Rev. D. A. Balla, O.P., conducted a retreat for the Sisters at the Motherhouse during the Christmas holiday season.

Rev. Mother Mary Cleopha, O.P., in company with Rev. Mother M. Imelda, O.P., Springfield, Ill., attended a committee meeting on the Dominican Ceremonial at the Dominican Motherhouse, Tacoma, Washington, in mid-January.

Sister M. Leocadia Biberger, O.P., died on December 18, 1953, and Sister M. Julia Burkell, O.P., on January 11, 1954. Both Sisters were in their forty-fifth year of religious profession. R.I.P.

Congregation of the Most Holy Cross, Everett, Washington

The Motherhouse has imported a statue of Our Lady of Fatima from Portugal. Sculptured by the famous Casa Thedim, the statue was first brought to Fatima and blessed on the spot of the Apparitions by the Very Rev. Joseph Agius, O.P.

On November 11, Sister M. Gerard Lyons died suddenly. On the morning of her death, Sister Gerard had brought a bouquet to St. Joseph whom she greatly loved and honored, and remarked on the nearness of eternity. After lunch she prepared to complete her report cards and while she was busy for her Master, was stricken with an illness that lasted but two hours. R.I.P.

Shortly after Christmas, Father Mark Donnelly, O.P., of Portland, Oregon, conducted a ten-day course in Hospital Ethics for the sisters engaged in nursing.

The largest class of Postulants in our history has Father William Dooley, O.P., for weekly classes in an introduction to philosophy and the Summa in preparation for more advanced study in these fields.

Holy Cross Studio is preparing a special Marian Booklet in honor of Our Lady. Material for the booklet will be original contributions of the sisters for the sisters. It is hoped in this way not only to satisfy the devotion but also the artistic and creative ability of the sisters who will in a special way honor Our Lady.

Mt. St. Mary-on-the-Hudson, Newburgh, New York

Christmas Midnight Mass was offered by Rev. O. D. Parent, O.P., chaplain, assisted by Rev. Hilary Kenny, O.P., and Rev. Alan Smith, O.P.

Rev. Mother Christina Marie, O.P., and Sister Margaret Michael, O.P., supervisor of schools, went by plane on January 21 to visit the community schools in San Lorenzo and Villa Caparra, Puerto Rico.

Plans are completed and contracts awarded for the Sisters' Infirmary, a 90-foot extension, with wing, of the Administration Building.

A Vocation Program under the direction of Sister M. Consilia, O.P., held at the Motherhouse on November 8, drew several hundred visitors to the conferences. In addition to the Sisters who presented papers, the Rev. Charles Calahan, spiritual director of the Sodality at St. Paul's, Jersey City, spoke.

A Forum on Religious Vocations, also under Sister Consilia's direction, was held in St. Paul's Parish Hall, Jersey City, on November 15. The Rt. Rev. Msgr. T. F. Monaghan, pastor at St. Paul's gave the opening prayer.

The Very Rev. Sebastian Tauzin, O.P., provincial of Brazil, spent several days at the Mount during his stay in the East.

Our Lady of Fatima Convent and School, staffed by the Newburgh Dominicans,

were dedicated on November 15 by His Eminence Francis Cardinal McIntyre, in place of His Eminence Francis Cardinal Spellman, who was ill.

Rev. Camillus Barth, C.P., who believes that devotion to St. Maria Goretti has the answer to most of the youth problems that harass society today, gave a series of conferences at Mt. St. Mary. From the Mount as his headquarters, in the one week spent in the Hudson River Valley, he gave seventeen lectures in the colleges and schools of the vicinity.

Sister M. Ann Dominic Griffin, O.P., died on October 24, in the 47th year of her Profession; Sister M. Stella Reilly, O.P., died on November 28 in the 70th year of her Profession; Sister M. Alypia Rinkenburger, O.P., died on December 20 in the 72nd year of her Profession; Sister Mary Concepta Thibault, O.P., died on January 3 in the 54th year of her Profession; Sister Mary Assumpta Dosch, O.P., died on January 20 in the 60th year of her Profession. R.I.P.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

On November first, the Most Rev. John L. Paschang, D.D., Bishop of Grand Island, dedicated the new school at Grand Island, Nebraska. The Rev. A. E. Egging is pastor; Saint Catharine sisters compose the faculty.

Sister Eileen Driscoll died on November seventh in the thirty-fourth year of religious profession. R.I.P.

The Marian Year was initiated with a Conventual High Mass in honor of the Immaculate Conception. High Mass was chanted each day during the Octave of the Feast.

The Rev. Raymond Smith, O.P., preached a Marian Retreat to the college and academy students in preparation for the Year of Mary.

Present at the Thanksgiving Mid-South Conference meeting of the Catholic Library Association held in Memphis, Tennessee were Sister Stella Maris, librarian of Saint Catharine Junior College and Academy; Sister Perpetua Marie, Holy Rosary Academy, Louisville, Kentucky; Sister Esther Marie, Siena College and Sister Mary Margaret, Saint Agnes Academy, Memphis, Tennessee.

At the Fifteenth Annual Convention of the American Catholic Sociological Society, held in Saint Louis during the Christmas recess, Sister Leo Marie participated in special panel discussions.

The faculties of Siena College and Saint Agnes Academy, Memphis, Tennessee attended the sessions of the Southern Association of Colleges and Secondary Schools held in that city early in October.

On the Feast of Holy Innocents the Rev. L. A. Springman, O.P., directed the philosophy students of Saint Rose Studium in a program composed of three one act dramas.

Sister Anna received the M.A. degree in English literature from De Paul University, Chicago, in January. Sister Mary Clare recently made a potent contribution to the Methods of Teaching Gregg Shorthand through the Faculty of Difficult Figure. Sister Stella Maris has edited the 1954 Catholic Booklist for the Catholic Library Association. Sister Paschala's "Hewn Harness" was included in "Why I Entered the Convent," a 1953 vocation symposium edited by the Rev. George L. Kane.

On the Feast of Saint Margaret the sisters and student body assembled for a High Mass offered for Mother Margaret Elizabeth, Mother General.

The Very Rev. Clifford Davis, O.P., conducted the annual January retreat. Following the close of the spiritual exercises, Fr. Davis spoke at the ceremonies of investiture and profession of February first and second. The Rev. M. S. Willoughby, O.P., presided at the ceremonies of reception and consecration by vow, Sister Marie

Francesca Cameron, Sister Thomas Leo Osbourn, Sister Rose Joseph Carroll, Sister Dorothea Marie, Sister Helen Joseph Callahan, Sister David Marie Dropski, and Sister Rose Nicholas Morris received the holy habit. On the morning of the Feast of the Purification Sister James Michael Hill, Sister Margaret William Buchanan and Sister Maria Theresa Zayas made first vows.

Sisters Mary Edward and Regina observed the fiftieth year of their profession on March seventh; Sisters Casimir, Rosalita, Natalie, Lorenz, Mary Jane, Frances Claire, Rosita, Mary Edna, Carina, Lucinda, Mary George, Rose Irma, Judith, Mary Alfred, Ulicia, Mary Samuel, and Marian marked the twenty-fifth anniversary of their profession.

Congregation of the Queen of the Holy Rosary, Mission San Jose, California

On November 24, 1953, the "Constitution Day" of the congregation, the Junior Professed Sisters entertained the community at the Motherhouse, with an appropriate program.

As a fitting opening to the Marian Year, an original "Marian Pageant" was presented by the students of Queen of the Holy Rosary College, in the College Auditorium, on the evening of December 8, 1953.

On the evening of January 16, a lecture was given in the College Auditorium by Mr. Stephen Orazo, well-known writer and lecturer. The topic for the evening was "The Mercy of God." The address was followed by a privately produced film on the "Miracle of Fatima."

The Mid-year community retreat was held at the Motherhouse from January 25 to February 1, with Rev. A. T. Morrison, O.P., conducting the exercises.

On February 1, twelve postulants were clothed in the holy habit of Saint Dominic, and one novice from Japan (S. Marie Seraphine, O.P.,) made her first profession. The ceremonies, at which Rev. Stanley Reilley, representative of the Archbishop officiated, were preceded by a Solemn High Mass of thanksgiving. Present in the sanctuary were Rev. Paul C. Egli, O.P., Motherhouse Chaplain, Rev. A. T. Morrison, O.P., Retreat-Master, and several other members of the local clergy.

On Friday, February 5, five new postulants entered the Community.

Plans have been completed for several Days of Recollectoin which will be held on the Motherhouse Convent grounds for various groups of young women of the San Francisco and East Bay Area. The first date is set for February 26, and the last on April 4.

St. Cecilia Congregation, Nashville, Tennessee

At the solemn closing of the Forty Hours devotion held in the St. Cecilia convent chapel on January 12, the Most Rev. William L. Adrian, D.D., and a large number of the Nashville clergy marched in the procession.

Dr. J. E. Windrow, professor of Education at George Peabody College for Teachers, Nashville, addressed the St. Cecilia Academy student body during January.

The annual reception of new members into the Sodality of the Blessed Virgin Mary was held on February 2, in the St. Cecilia Academy chapel. The Rev. William E. Morgan, chaplain, presided and preached. Following the ceremony in the chapel, the new Sodalists were entertained by the student body in the assembly hall of the Academy.

Three young ladies received the Dominican habit in solemn ceremonies held in the convent chapel on the afternoon of February 28. They were: Miss Adele Poole,

of Jackson, Tennessee; Miss Dorothy Geist, of Nashville, and Miss Dolores Holzbach, of Newport News, Virginia. Rev. D. Richardson, pastor of Assumption Church, Nashville, preached.

On the feast of St. Thomas, March 7, the following novices made first profession of vows: Sister Marie Vianney Hamilton, Sister Judith Wright, and Sister Angelina Langston.

The Rev. William E. Morgan, chaplain, preached. The Most Reverend William L. Adrian, D.D., presided at both the reception and profession of ceremonies.

Dominican Nuns of the Perpetual Rosary, Buffalo, N. Y.

On November 30, 35 members of the Immaculate Heart Chapter of the Third Order attended the first day of recollection to be held in the tertiary rooms of the Monastery. The conferences were given by the Chapter Director, the Very Rev. Albert Drexelius, O.P.

Mary, Queen of the Holy Rosary, received fitting homage in the opening moments of December 8th by the Midnight Mass with which the Marian Year was commenced in this Monastery.

The traditional Holy Hour, comprising the last half hour of the old year and the first half hour of the new, was conducted in the chapel at New Year's. It included the chanting of the Miserere and the Te Deum by the Nuns and was closed with Solemn Benediction of the Most Blessed Sacrament. The officiators were the Very Rev. Albert Drexelius, O.P., Rev. Regis Barron, O.P., and Rev. Robert Prout, O.P.

On February 17, Sister Mary Martin of the Rosary made profession of Solemn Vows.

Convent of Our Lady of the Sacred Heart, Springfield, Ill.

Five Confraternity Schools of Christian Doctrine among high school groups in public schools were opened in October. These schools are administered by Sisters M. Matthew and M. Edna who reside in Arcola, Ill.

In December, Father Brannigan, S.J., of the Russian Center, Fordham University, celebrated the Holy Sacrifice of the Mass according to the Byzantine Rite in the convent chapel.

In January, Sisters M. Eulalia, M. Damien, Francis Joseph, M. Anita, and M. Concepta, took over the administration of the *Alfred Fortin Villa*, a home for children in Bourbonnais, Illinois in the diocese of Joliet. The institution, which will accommodate forty children, was made possible through the bequest of the late Alfred Fortin.

The Silver Jubilee of religious profession was commemorated by fourteen sisters on January 2.

On January 3, eleven postulants received the holy habit. On January 4, eight sisters made profession for three years and fourteen sisters made profession of perpetual vows. The Most Rev. William A. O'Connor, Bishop of Springfield in Illinois, presided on both occasions.

Recent deaths in the community were: Sister M. Theophila Bieme, former Vicarress General and community school supervisor; Sister M. Benven Reidy, a patient during her last years at *Salve Regina Home*, Denver, Colorado; Sister M. Dominica Bergan, the oldest member of the community having been professed for seventy-two years. R.I.P.

Congregation of St. Mary, New Orleans, Louisiana

On January 7, Sister Mary Raymond Frank, O.P., Sister Mary Alessandra Toledano, O.P., Sister Mary Virginia Bourgeois, O.P., Sister Mary Mark Torres, O.P., and Sister Mary Edmund Gibson, O.P., made perpetual profession in the Novitiate Chapel in Rosaryville, La.; Father Dominic H. Barthelemy, O.P., pastor of Holy Ghost Church, Hammond, La., presided.

January 12-14 Sister Mary Alexaidia, O.P., and Sister Mary Louise, O.P., attended the Conference of the Southern Region of the National Catholic Educational Association and the Association of American Colleges Conference in Cincinnati, Ohio.

January 22-23 Sister Mary Reginald attended the Conference of the Louisiana College Libraries held at Louisiana State University, Baton Rouge, Louisiana.

January 22-23 Sister Mary Peter, O.P., Sister Mary Roberta, O.P., Sister Mary Germaine, O.P., and Sister Mary Giles, O.P., participated in the Teachers' Institute held in St. Peter's School, Reserve, Louisiana.

On January 28 the Sisters, College and High School students and friends welcomed the Pilgrim Virgin of Fatima to Dominican Campus.

On February 10 Rev. Father Raymond E. Kavanah, O.P., gave an illustrated lecture on his recent visit to the Holy Land to the faculty and students of the College.

February 27-28 Sister Mary Vincent, O.P., and Sister Mary Alexaidia, O.P., were delegates to the Louisiana College Conference held in Louisiana State University, Baton Rouge, La.

Holy Cross Congregation, Amityville, New York

On December 13, Sister Dorothy Ann, O.P., addressed the members of the Catholic Family Group who sponsored a Cana Conference at St. Angela Hall, Brooklyn, N. Y. Sister spoke on "How to Help Your Child in School."

During Christmas week, Rev. Mother M. Rose Gertrude, O.P., invited the Sisters of the Congregation to Dominican Commercial High School to a "Dominican Day" celebration.

The youngest group of Junior Professed returned to Queen of the Rosary Novitiate on Holy Innocents Day when the novices took over the functions of administration at the Mother House for the day.

Most Rev. Fulton J. Sheen, National Director of the Society of the Propagation of the Faith, and Most Rev. John J. Boardman, Brooklyn Director of the Society of the Propagation of the Faith, visited Queen of the Rosary Mother House, Thursday, January 14.

The interterm retreat, February 7 to 13, for the Sisters of the Congregation was conducted by Rev. Father Alphonsus Ryan, O.F.M., at St. Joseph's Convent, Saint Josephs, Sullivan County, N. Y.

The retreat for Superiors and Administrators of the various institutions of the Congregation was conducted at Queen of the Rosary Mother House during the same week by Very Rev. Matthew Hanley, O.P.

Four lay retreats for Catholic business women, high school students and nurses were given at Our Lady of Prouille Retreat House, Amityville, N. Y., during November to January. The Retreat Masters were: Rev. J. McDonough, O.P., Rev. F. Regan, O.P., and Rev. Joseph A. Manning, O.P.

The second volume of "Daughters of Dominic on Long Island" by Rev. Eugene J. Crawford, Spiritual Director of the Sisters of the Congregation, has been com-

pleted. This volume published by Benziger Bros., Inc., New York, continues the Community History from 1938 through the Centenary year 1954.

Sister Mary Jean, O.P., of Mary Immaculate Hospital, an intern dietitian at St. Mary's Hospital, Rochester, Minnesota, acted as chairman on a panel discussion, Wednesday, January 27. During the first week of February, Sister was graduated from St. Mary's Hospital of the Mayo Foundation, with an affiliation of the American Dietetic Association.

Dominican Nuns of the Perpetual Rosary, Camden, New Jersey

Camden Monastery Chapel has been designated by His Excellency, Most Rev. Bishop Eustace, as the Shrine of Our Lady where a daily plenary indulgence may be gained during the Marian Year. Bishop Eustace consecrated the Chapel on the occasion of the Golden Jubilee of the Camden Foundation.

Dominican Nuns of the Perpetual Rosary, Syracuse, New York

The new wing of the monastery was open to visitors for a week and then blessed by Most Rev. Bishop Foery, accompanied by Right Rev. Monsignor R. E. Dillon and Rev. J. Caien, chaplain. The nuns moved into their new quarters after the imposition of the Papal Enclosure.

Dominican Nuns of the Perpetual Rosary, Rome, Italy (American Foundation)

A solemn novena was held in preparation for the feast of the Immaculate Conception and the opening of the Marian Year.

Christmas midnight Mass was sung by Very Rev. Fr. Codato of the Barnabite College. Rev. R. G. Sampon, student Priest of the North American College, celebrated Mass on Christmas morning.

On January 13th, Very Rev. A. Tindal-Atkinson, O.P., began his course of bi-monthly conferences.

Visitors have included: His Eminence, Cardinal Tedeschini, accompanied by Monsignor Marchetti and Very Rev. P. M. Caterini, O.P.; Bishop M. J. O'Connor of the North American College; Bishop P. M. Cambiaghi of Crema; Very Rev. A. Tindal-Atkinson, English Socius to the Master General; Very Rev. E. Moran of the Angelicum; and a group of Dominican Sisters of the Institute of St. Joseph, Switzerland, just returned from China.

Dominican Nuns of the Perpetual Rosary, Glasgow, Scotland

The first ceremony of Profession of Dominican Nuns in Scotland since the so-called Reformation took place last October. Three Postulants received the Habit and two novices made temporary profession. His Grace, Most Rev. Archbishop Campbell presided at the Clothing ceremony, and the Very Rev. Hilary Carpenter, O.P., presided and preached at the Profession.

In December the Most Rev. Master General visited the community.

Rev. Gerald Vann, O.P., is giving the community a series of conferences.

Dominican Sisters of the Perpetual Rosary, Lancaster, Pa.

The annual retreat for the Community was conducted by the Very Rev. Matthew Hanley, O.P., from November 29 to December 8.

Midnight Mass on Christmas was sung by the Rev. Charles J. Weaver, Chaplain

of the Monastery. On Christmas morning two Masses were celebrated in the Monastery Chapel by the Very Rev. Thomas Tobin, C.S.S.R., Rector of the Redemptorist House at Ephrata, Pa.

His Excellency, the Most Rev. George L. Leech, Bishop of Harrisburg, broke ground for the new Chapel and Monastery of the Immaculate Heart of Mary. The new building is being erected on the plot of land adjacent to the present, provisional Monastery and directly south of it. Present at the ground-breaking ceremony besides the Pastors and other clergy of the local Churches, was the Right Rev. Monsignor Daley of Philadelphia. The Student Council of Lancaster Catholic High School also attended in a body, with the Rev. Bernard Mattern, Principal and some of the faculty members.

The Dominican Sisters of the Sick Poor, River Park, Ossining, N. Y.

On October 14 Rev. Lawrence Tebbe, pastor of St. John's Church, Fryburgh, Ohio, showed colored slides which he had taken on a recent trip throughout the Holy Land.

The Rev. Sebastian Louian, O.P., provincial of the Brazil province, visited our convent of St. Mary Magdalene. The Master General has only recently erected Brazil to the status of a province and Father Louian requested the prayers of all Dominicans for its success.

Recent visitors at Queen of the Rosary were Father Dennis Kane, O.P., a navy chaplain just home from duty in Africa and Father Francis N. Wendell, O.P., editor of *The Torch*.

Anne Cawley Boardman, author of *Such Love is Seldom*, the biography of Mother Mary Walsh—foundress of the Dominican Sisters of the Sick Poor, visited the Ossining convent for the first time.

Two members of our Community were present at a meeting of vocation directors working the Archdiocese of New York held at the Convent of the Helpers of the Holy Souls in New York City. One of the Sisters has served on the Archdiocesan Vocation Committee for the past year. Vocation programs have also been attended in Detroit, Ann Arbor, Cincinnati and Columbus.

Sister M. Cecelia Galligan celebrated her Silver Anniversary on December 8.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Recent deaths were those of Sisters Mary Scholastica Fox, Imelda Payant, Solana Lyons, and Liguori Claffey. R.I.P.

New elementary schools opened this year are: St. John Vianney, Dishman, Washington; St. Philip, Apostle, Northfield, Illinois; and Holy Family, Whitefish Bay, Wisconsin.

During the meeting of the American Catholic Historical Society in Chicago, December 28-30, Sister Albertus Magnus gave an address, "The Function of History: The Tradition of Western Scholarship."

Rosary College was host to the French national Honor Society, Pi Delta Phi, for its national triennial meeting in December. Representatives from thirty colleges and universities attended. Among the guests were: M. Pierre Donzelot, representative of French universities in the United States; M. Francois Briere, French consul in Chicago; and Mlle. Helene Harvitt, editor of the *French Review*.

On December 10, Rev. Jerome C. Hastrich, Chancellor of the Diocese of Madison, erected a Confraternity of Christian Doctrine at Edgewood College, Madison.

A group of 100 young women interested in religious life had a day of recol-

lection at St. Clara on January 2-3, under the direction of Rev. Thomas C. Donlon, O.P.

Rev. Charles J. D. Corcoran, O.P., of River Forest, Illinois, conducted the mid-year novitiate retreat. At its close, February 2, two postulants received the holy habit from Very Reverend J. B. Connolly, O.P., Chaplain. On February 5 one novice made profession, *ad triennium*.

Developing the theme, "What the Sisters Expect of the Reverend Superintendents of Catholic Schools," Mother Evelyn spoke at the November meeting of Reverend Superintendents of Catholic Schools held in Washington, D. C. During February, Mother Evelyn visited our convents in Fribourg, Switzerland, and Florence, Italy. The second regional meeting of the NCC on Home Economics was held at Rosary College, February 13, with Sister Juliette as program chairman. The theme of the meeting, "Strengthening Family Bonds through Mary," will vitalize later meetings through the year.

On February 12, Sister Melchior gave a talk, "Italian Summer," at the Illinois Classical Conference which was held at Decatur, Illinois.

Our novitiate is this year a haven for two young refugees from the present Communist fury in Vietnam. Their coming sponsored by their Ordinary, Bishop Pham-ngoc-Chi of Bui Chu, Sister Mary Anna Nguyen thi Ninh, O.P., recently professed, and Rose Lima Ngoc Huong Dinh Thi, an aspirant, arrived on November 3 and are continuing their religions and academic studies.

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